

To the right Honorable,

Sir THOMAS BROMELIE, Knight,

Lord high Chancelor of England &c.

his most gratioues Patron : Glorie

and eternal happines by the

comming of our Saviour

CHRIST.



Right Honorable, etc. The miserie of
perience doth prooue mankind in ge-
neral. that miserable is the
state of mankende in
this life. For we doe
both come into the
world in paine ; and lie in cares : and die
with griefe. Our bodies are subiect to ma-
nifolde infirmities, and peril : & our minds
to innumerable vngodlye perturbations.
Our whole life is verie troublesome : & how,
or where, or when we shal depart out of this
worlde, it is vncertaine.

And although this condition be alike to The great mi-
the iust, and to the wicked ; to the good, and serie of the god-
to the pure, and to the polluted : yet none do lie in this world
feeble the smart hereof so extremelie as the
upright dealers in the world, and such as

^a Eccles. 9, 2.

T is

vn-

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unfeinedlie be religious. For theie are for the most part oppressed, when the wicked haue fauour; theie impouerished, when the wicked encrease in wealth; theie imprisoned, when the wicked are at libertie; and theie grieuouslie afflicted, when the ungodlie do triumph. This good men obserue many-times, and it dismaith them not a litle.

The troubles of the godlie dismaie them sometimes.

Is it did both King Dauid, & also the Pro-

phet Ieremiah, when the one
Psal. 73, 2. My feet were almost gone, my steps had welnere slipt.
3. For I fretted at the foolish, when I saw the
4. prosperitie of the wicked. For there are no
bands in their death, but theie are lustie &
5. strong. Theie are not in trouble as other men,
neither be theie plagued with other men.
6. Therefore pride is as a chaine unto them,
and crueltie couereth them as a garment.
7. Their eies stand-out for fatnes; theie haue
8. more than their heart can wish. Theie are
licentious, & speake wickedlie of their op-
pression: theie talke presumptuouslie. Theie
9. set their mouth against heauen, and their
10. tongue walked through the earth, &c. Lo, these
11. are the wicked, yet prosper theie al-
12. waie, and encrease in riches. Certainlie I
13. haue

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haue cleansed mine heart in vane; and wa-
shed mine bandes in innocencie. For dailie
haue I binne punished, and chastened euerie
morning, &c. And the other exclamed c, ^c Iere.12, 1.
wherefore doth the waie of the wicked pro-
sper? Whie are al theie in wealth, that re- What the re-
bellions lie transgresse? The reprobate also do probate do ga-
marke this, and therbie with corrupt iudge- ther by the
ments theie falselie imagine, first, that ei- troubles of the
ther there is no God at al d; or that he hath ^d Psal.10, 4.
forgotten his seruantes which put their
trust in him e; or that he doth neither go- ^e Psal.10, 11.
uerne the world, nor see their waies f: & se- ^f Ezék.9, 9.
condlie that there is no life after this life g, ^g Wisd.2, 2.
nor iudgement to be feared h. Therfore saie ^h Psal.94, 7.
theie i, Come, and let vs enioie the plea- ⁱ Wisd.2, 6.
sures that are present; & let vs cherefullie
use the creatures as in youth. Let vs fil our
selues with costlie wine, & ointments; & let
the floure of life passe by vs. Let vs crowne
our selues with rose buds afore theie be
withered. Let vs al be partakers of our
wantonnesse, let vs leaue some token of
pleasure in euerie place: for that is our
portion, and this is our lot. Let vs oppresse
the poore that is righteous; let vs not
spare the widowe, nor reuerence the white
haires

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baires of the aged that haue liued manie
11. yeares. Let our strength be the lawe of un-
righteouſnes: for the thing that is feeble,
12. is reproued as unprofitable. Therfore let vs
defraud the righteous: for he is not for our
proſite, and he is contrarie to our doings: he
checketh vs for offending agaift the lawe
of God; and blameth vs as transgrefſors of
13. discipline. He maketh his brag to haue the
knowledge of God: and he calleth himſelfe
14. the ſonne of the Lorde. He is made to re-
15. proue our thoughtes. It greeueth vs to looke
upon him: for his life is not like other mens:
16. his waies are of an other facion. He coun-
17. teth vs as baſtardes, &c. Let vs examine
him with rebukes and tormentes, that wee
maie know his meekenes, and proue his pa-
18. tience. Let vs condenme him unto a shame-
ful death: for he ſhalbe preſerued, as he him-
ſelf ſaith, &c. Thus ſpeak the reprobat Epi-
cures of this world. And ſo of eroneous ſu-
pofitions, namelie that there is not, neither
ſhal be a iudgement, thei do greedilie giue-
ouer themſelues unto ſinne; and are wholie
reſolued neuer to repente. Which Atheiſtes
iſ euē thei did, I am perſwaded thei
ſwarme

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swarme in our age: as the present state of
this worlde can witnesse.

The blessed state
of she righteous.

Notwithstanding, neither are the god-
lie for al this to be out of hart; nor the wic-
ked ouer-vanelie to insult: For both the
righteous shal florish like a palme tree ^k; &
abide unmoueable like the mountanes a-
bout Ierusalem ^l: & the wicked shal soone ^m Psal.37, 2.
be cut-downe like the grasse ^m, and wither
as the greene herbe. Because God wil arise,
and his enimies shalbe scattered ⁿ; theie al-
so which hate him, shal flee before him. As ^o Psal.68, 1.
the smoke vanisheth: so wil he drine them ^p Psal.37, 17.
awaie; and as the waxe melteth before the ^q Psal.2, 9.
fire, so shal the wicked perish at the pre-
sence of the Lord. For manie sorowes shal ^o Psal.32, 10.
come to the wicked ^o. He wil breake their ^p Psal.37, 17.
armes ^r; crush their bones with a scepter of ^q Psal.2, 9.
iron ^q; and breake them into peeces like a
potters vessel. He wil raine upon them ^r Psal.11, 6.
snares, fire, and brimstone ^r; and bring them ^s Psal.9, 17.
at length into hel ^t, into euerlasting tor- ^t Math 25,41.
mentes ^t, where shal be weeping and gna- ^u Luke 16, 25.
shing of teeth ^u. Euenthis shalbe their por- ^u Luke 13,28.
tion ^x. The righteous shal see it, & reioice ^x Psal.11,6.
when he seeth the vengeance: he shal wash

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¶ Psal. 58, 10. his feete in the blood of the wicked y.

The righteous, I saie, shal see it, & feare,
and shal laugh at the destruction of the un-
godlie man, saieng ^z, Behold the man which
tooke not God for his strength, but trusted
unto the multitude of his riches, and put his
strength in his malice.

The wicked theire also in themselues

¶ Wisd. 5, 3. shal freate for griefe of minde, and saie ^a,
This is he whom we had sometime in deri-
sion, and in a parable of reproch. We fooles
thought his life madnes, and his end with-
out honour. How is he counted among the
children of God: & his portion is among the
8. Saints, &c. What hath pride profited vs? or
what profit hath the pomp of riches broght
9. vs? Althose things are passed-awaie like a
shadowe, and as a post that passeth by, &c.

¶ Psal. 58, 11. And so al men shal acknowledge, howe
there is a God which iudgeth the earth ^b.

The fruite of
mediuating vp-
on the iudge-
mens of God.

These thinges would the godlie haue
continualie in remembrance, doubtlesse nei-
ther could the prosperitie of the wicked a-
stonish, nor their own troublesome condition
overthrow the, as it doth manie times: but
¶ Rom. 8, 35. boldlie both with Paul theire would saie ^c,

who

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who shal separate vs frō the loue of Christ,
&c; and with Dauid protest^d, that though ^a Psal.23, 4.
theie should walke through the valleie of
death, yet they wil feare none euil; yea, they
wil not feare though the earth be moued,
& though the mountanes fal into the mids
of the sea. Because God is with them, ^c Psal.46, 2.
and hath laide vp unspeakeable blessings
for them ^f; doth great things for them euen ^e Psal.31, 19.
before the sonnes of men; and in the end too
wil aduance them unto euerlasting glorie,
honor, and peace ^g. The wicked also in con- ^g Rom.2, 10.
sidering these things must needes be terre-
fied from much wickednes. For the verie di-
uels when theie remember the iudgements
of the Lord do tremble againe ^h. ^h Iam.2, 19.

Wherefore especiallie (for other causes
I haue elsewhere specified in this my booke) whie this Booke
both for the comfort of the one sorte, and ^{The occasion}
was written.
for the terror of the other, I haue written
this treatise following, wherein out of the
worde of God I haue proued, not onelie
that God wil (which thing manie Athe-
istes doe doubt, and manie utterlie de-
nie) but also that God presentlie doth iudge
this worlde.

g v

For

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For which causes I haue intituled the same,
THE GENERAL SESSIONS, because
there is not a man, whom God doth not, nei-
ther shal there be anie, whome he wil not
judge. At which iudgement howe he wil
deale with vs, we are ignorant; what he
maie do in his iustice, we know ful wel.

And therefore, as that good King, of an
Heathen Prince, Philip of Macedon in his
cheefe prosperitie thought it the readiest
waie to deteine him both from insulting
proudlie ouer his vanquished enimies the
Athenians: and from oppressing tyranni-
calie his distressed subiectes the Grecians, if
he were tolde euerie morning that he was a
man; and as the noble men of Æthiopia
had alwaies whensoeuer these went abrode,
a crosse, and a basen of golde filled ful with
earth born before them, that the one might
put them in remembrance that earth must
be resolved into earth, and the other renue
the memorie of Christ his passion; and as
the Ægyptians at al their solemne ban-
quets had the image of death laide before
their faces, that the sight thereof might
withdrawe them from defiling themselves
with

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with those vices which commonlie doe fol-
lowe after rioting , and bellie-cheere; and
finalie as S. Ierome, whether he did eate, or
drinke , or whatsoeuer he did , seemed to
heare the terrible trumpet sounding unto
iudgement: so the readiest waie to please
God, and to amoide his heauie indignation,
is, in our prosperitie while the euil daies
come not, euerie morning with Philip to cal
into minde that we are men; when we are
abrode with the noble men of Æthiopia to
thinke that we are but earth; in our fea-
stinges and triumphes, with the Ægypti-
ans to fore-think what we shalbe; and with
good S. Ierome in whatsoeuer we are doing
to remember that a iudgement there must
be, yea and is neere at hand, at which God
wil bring euerie worke into iudgement with
euerie secrete thing whether it be good or
euili. For theie which cal into minde what
theie haue bine, haue theie anie grace, wil
blush; what theie are, wilbe humbl e what
theie maie be, wil tremble.

And this treatise, Right Honorable, I
thinke most meete to come from your Ho-
nors hands into the world. First in respect of
Causes of this
dedication.
my

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my selfe. For greatlie I doe knowe, and confess that I haue bine bound unto your Honor for manie great wordes of encouragement which it hath pleased you to giue me, but especiallie for that fauour which of late I found at your Honors handes, and that when I least looked for the same: the Lorde require you for it, and make me thankeful.

Secondlie in respect of the highnes of your calling. For being, as you are appointed the chiefest Justicer under God and her Maiestie in this realme, mee thinkes none either ought sooner to be a reader, or wil more gladlie be a patron, of God his iudgements than your Honor.

Last of al, in respect of their profite, who are inferior persons both in the Church and common-weale. For sure I am, the more your Honor calleth into minde, which thing your wisedome cannot be ignorant of, the condition of the godlie in this life, the more you wil being their special Patron by office administer both comfort unto them, which theie haue neede of; and encouragement, being manie waies by the wicked, which make a pracie of them, dismayed, while there is

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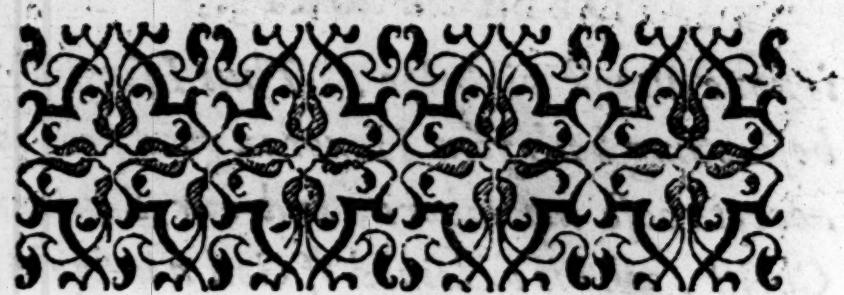
is none almost wil helpe. Thus I surceſſe,
beſeeching both your Honor in good part to
accept these my labors; and our Sauour
Christ, who is ordeined of God a iudge of
quicke & of dead ^k, euerlastinglie to bleſſe ^{AF.10.42.}
you, & the virtuous Ladie your wife, with
your children, and familie. The 20. daie of
November Anno 1581.

At your Honors commandement,

THO. ROGERS.

Faultes escaped.

Page 8. in the margin read, Iauel Epic. p. 29. in the margin r. Gal p. 31. line 3. r. doe there. p. 31. l. 11. r. new heauen p. 73. in the margin r. Smeronius. p 74. l. 17. read by authorisſe. p. 88. in the margin r. p. Gen. 6. 3.



The contents.

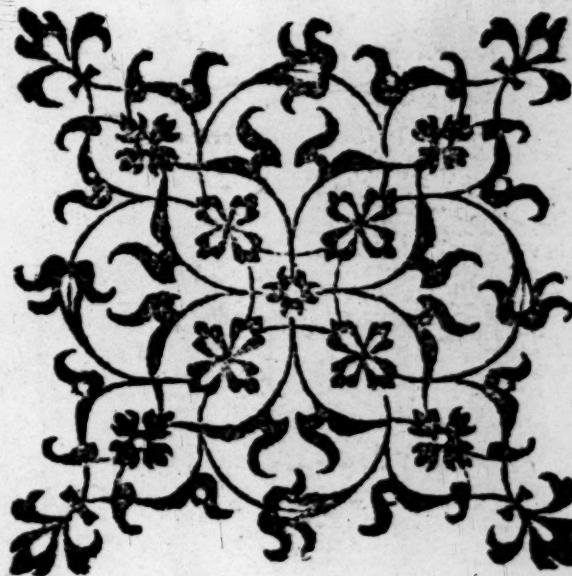
- 1 **T**HAT it is not onelie comfortable for the godlie to heare; but also commendable for euerie Christian reuerendlie to entreat of the second comming of our Sauiour Christ.
- 2 Whether there shalbe an end of this world; à resurrection of the flesh, and à general iudg-
ment, or no.
- 3 Against such as thinke how the world neither had beginning, nor shal haue an end.
- 4 Against them which allowe the beginning, but denie the end of this world.
- 5 Against the Manichies, and their adherenets, who saie there shalbe no general iudgement, nor resurrection of mankinde.
- 6 Against H. N. or the Familie of loue, who thinke that nowe the daie of iudgement is come.
- 7 Against the fauourers of Hymeneus, and Phi-
letus, who saide that the Resurrection is al-
readie past.
- 8 Against the Saturnians, Valentinians &c, who denie the resurrection of the flesh.
- 9 That vndoubtedlie there shalbe à general iudgement of al flesh.
- 10 Whether God doc iudge this present worlde,
or

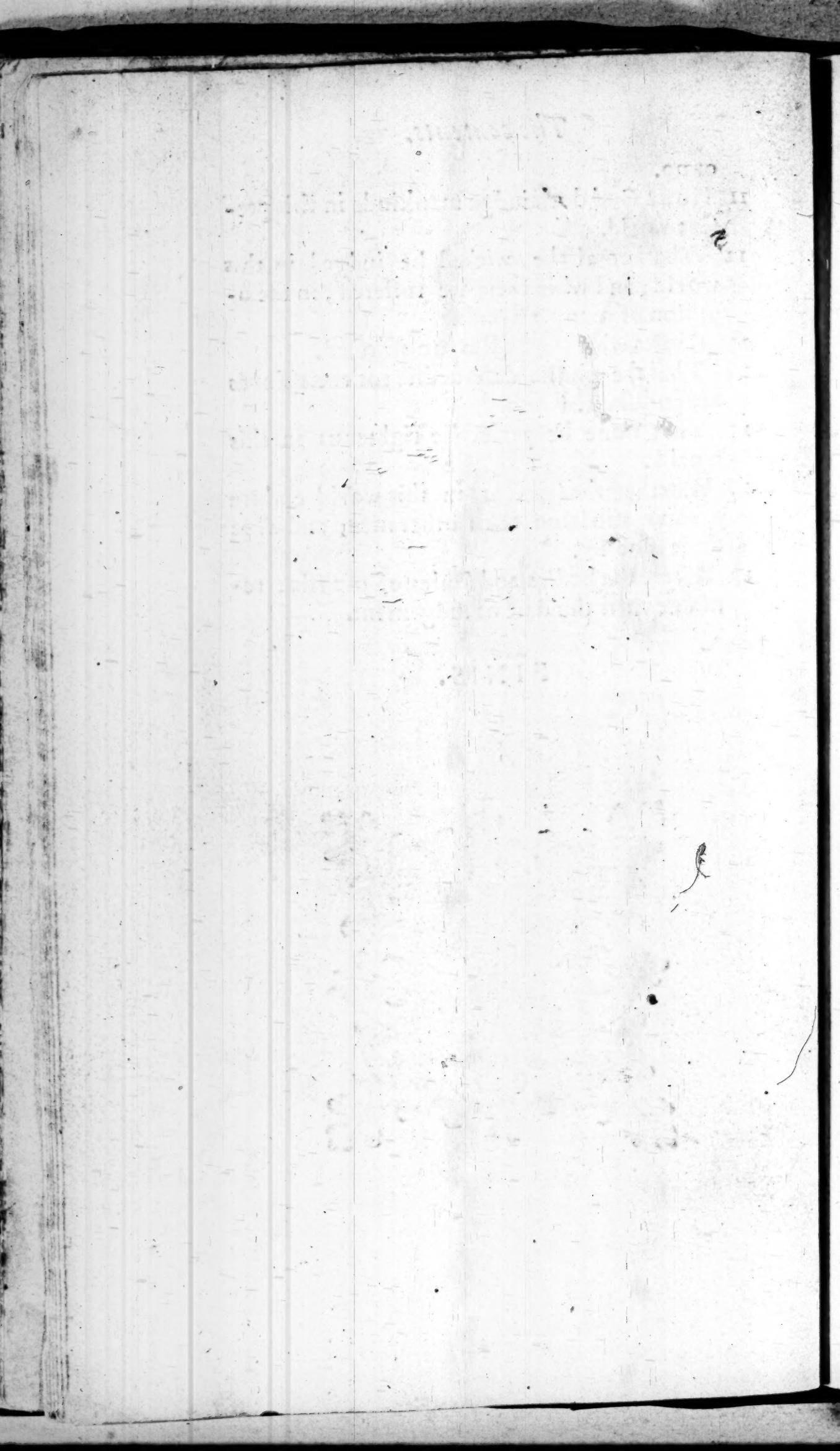
The contents.

or no.

- 11 Howe God doth iudge mankinde in this present world.
- 12 Whether al the wicked be iudged in this world; and whie thei are suffered, in the opinion of man, to florish.
- 13 Causes whie the godlie are afflicted.
- 14 That the godlie deseruedlie for their sinnes are punished.
- 15 That none be perfectlie righteous in this world.
- 16 Whether the sainctes in this world endure greater affliction than other men; and whie thei doe so.
- 17 Where the bodies and soules of men doe remaine vntil the daie of iudgement.

FINIS.







CHAP. 1.

That it is not onelie comfortable unto the godlie to heare ; but also commendable for euerie Christian, reuerendlie to entreat of the seconde comming of our Saviour Christ.



VC H is the nature of al men generalie , bee they bad or good, that what theie loue , wanting it , theie long for. As the couetous for profite; the epicure for pleasure ; the bondman for libertie ; the banished for his natuе countrie . So doe Christians for the cōming of their Christ: and that so much the more earnestlie as heauenlie ioies are better than the comfort of this world; & the felicitie to come more excellent and surpassing than prof-

A peri-

A discourse Apologetical

peritie present, betweene which there is no comparison.

Hence the faithful doe cry, *Come Lord*

Iesus a. And therefore, as theie long exceedinglie for his returne: so doe theie a thousand times more hartilie reioice, when theie heare but an inkeling that he is at hande, than doe worldlings at the newes of anie profit towardes them.

Which of late theie haue notable declared, especialie in England, by the wel acceptation of à treatise, to this purpose entitled, *Of the ende of this worlde, and second comming of Christ &c.* A work both liked of the godlie, allowed of the learned, wel bought vp of al fortes, and often imprinted in à smale time.

Aduersaries to this doctrine.

*The occasion
whie this dis-
course was writ-
ten.*

Notwithstanding, what through the securitie of Atheistes; the malice of Heretiks; y ignorāce (shal I cal it ennie rather, or both?) of som it hath bene oppugned, & vndiscretelie, vnorderly, & vnecharitably cōdēned. Wherfore, knowing how thākfullie, and gladlie the virtuous of this land haue accepted that worke; and seeing how vncchristianlie others haue condemned the same, I haue thought it my duetic, ha- uing now some leasure, and being some instrument of bringing that discourse in-

to

Rev. 22, 20.

of God his general judgement.

to our English tongue, both for the comfort of y^e one sort, and confutation of y^e other, to entreat once-againe of the second comming of Christ. And surelie it is not vane curiositie either for me to write, or for anie christian to think thereof; but mere security wer it, either quite to forget or but seldom to cal y^e same to mind. For is it cōmedable to prognosticat y^e seasons of the weather for the safetie of y^e body; & it is not cōmendable to search-out the time of our redēption; so farfoorth as the word of God wil permit, for our euerlasting welfare? Are they rebuked which regarded not b, and cōmended that search-foorth c when, & what time the first cōming of our sauiour shoule be; and shal theie be blameles y^e seeke not earnestlie for his second cōming? Shal our sauior so gratiousslie foreshew y^e signes immediatly before his cōming d, and shal we neglect them? Shal he tel vs, that when we see al those thinges doe come, he is at the doores e, & shal we thinke with mockers, that he wil not come at al, or not so sone? Shal he, as our Lorde and master, command vs to watch g, to take heede h, to praie i, to looke-vp, & lift-vp our headsk, when those tokens do but begin to come k Luk.21. 28.

^b Luk.12, 36.
^c 1. Pet.1, 10,
11.

^d Matt.24, 3.
4. &c.
^e Mark.13, 4.
5. &c.

^f Mat.24, 33.
^g 2. Pet.3.3, 4.
^h Matt.24, 42,
43. &c.

ⁱ Luk.21, 36.
^j Mark 13, 23.
^k Luk.21, 33.

A 2 because our

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our redemption draweth neere, and shal not we obeie him? O most wretched we, if we doe not; but blessed, if we do! For, blessed is that servant whome his master,

¹ Mat. 24, 46. when he commeth, shal finde so doing 1.

The sume of this treatise. My mind is not to set an houre, à daie,

à yeere, or anie season of his comming, that were extreme impietie: but my purpose is, through Gods assistance, to proue especiallie that he wil come, how soone no man knoweth, *no not the Angels of heauen* ² m, and that to keepe both

² *Mat. 24, 36.* my selfe, and others from securitie. For he which thinketh the end of al thinges to be at hande, as saith à right learned

² *N. Heming.* man^o, wil flye sin for feare of punishment; con-
givus in cap. 4. e. tinue in godlines in hope of the promises; en-
gist. 1. Pet. dure aduersitie through the cogitation of glo-
rie; and in prosperitie be meeke, through thin-
king of the blessed immortalitie to come, of
which theie onelie shalbe partakers, which
reteine faith and à good conscience unto the
end. For theie who finish their lynes on this
wise, shal come unto God euē the end of their
desires, who shalbe seene without end, alwaies
loued, and never loathed, and euer praised,
but never misliked. And then at length shal-
be fulfilled that canticle, Blessed are theie
which dwel in thine house, ô Lord, for euer
and

of God his general iudgement,
and euer, theie shal praise thee.

CHAP. 2.

Whether there shalbe an ende of this world; a
resurrection of the flesh; and a gene-
ral iudgement, or no.

There is nothing so certaine, but it
hath beene denied; nor anie thing so
necessarie to be beleueed, but it hath bin
doubted-of; nor anie thing so profitable
for Common-weales, but it hath beene
spoken-against; nor anie thing so godlie,
but it hath beene oppugned.

What so certaine as that there is à God?
yet haue some denied the same, as Dia-
goras, Theodorus ^a, and others ^b.

What so necessary as that sinners should
repent? yet haue the Montanistes ^c, and
the Nouatians ^d defended that it is both
needelesse, and bootelesse so to doe.
What more profitable than gouernment
in à Common-weale? yet haue the Ar-
rians ^e, and the Anabaptistes of our time
^f inueighed against the same. And what
more godlie than to thinke the worlde
shal haue an ende; al flesh shal rise-againe,
and appeare before the iudgement-seat

^a Cicero. de Nat.

Deor. lib 1.

^b Epist. of Iude
vers. 4.

Theodores. lib.

de principiis.

^c Hierom. lib. 2.

aduersus Iouin.

^d Dionys. Alex.

apud Euseb. lib.

6. cap. 43.

^e Theodoret. lib.

2. cap. 31.

^f Melanct. in

locis suis cōmu.

Tit. de Baptif.

Infantium.

Georg. Major,

Tom. 3.

Homi. suarum.

fol. 129.

b. 572.

A discourse Apologetical
of Iesus Christ? yet haue there bine mon-
sterous, and heretical opinions here-
about.

For some haue flatlie, but most blas-
phemouslie giuen-out that the worlde
neither had beginning, nor shal haue end:
so did the Priestes, and Magicians of Ba-
bylon g, with certaine Philosophers.

^a *Hector Boë-
shus lib.2, ca.3.*

Some, though it had a beginning, that
it shal haue none ende, as do the mockers
of whome Saint Peter prophesied ^b, and
we heare of in our time. Some haue al-
together denied y^e general iudgement, as
the Manichies, &cⁱ. Some haue granted y^e
last iudgement, but denied the resurre-
ction of the flesh, as the Saturnians ^k, the
Valentinians, the Marcians, the Cerdos-
nites, and manie moe.

ⁱ *Eccles. hist.*
Cent.3, cap. II.

^k *Irenæus li.5.*

Which damnable and cursed opini-
ons I would not haue recited, but suffe-
red them to be buried, as be the Au-
tors, were I not perswaded that in these
daies, Satan by his ministers had sowed
the like ful-thicke in the heartes of
manie men; and therefore that it were ve-
rie needful, that theie were both writ-
ten-against in Bookes for the posteriti^e
to come, and inueighed-against moste

zea-

of God his general iudgement.

zealouslie with tongue for à present profite.

Wherefore against al, and euerie of these opinions somewhat, according to the measure of that grace which God shal giue me.

CHAP.3.

Against such as thinke howe the worlde neither had begin-
ning, nor shal haue
an end,



Vndrie arguments to defende their damnable opinion do theie bring, who thinke the world hath bine, and shalbe euerlasting.

First theie saie with I. Argument.

Aristotle a, Of nothing nothing can bee Arist. lib. de Cæl. & Phy. li. 8 made. Therefore seeing the world cannot be made of nothing, it must of necessitie be eternal.

I aunswere, Certaine it is of nothing

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no creature can make any thing: but God who doeth whatsoeuer he wil both in heauen and earth, of nothing can make whatsoeuer he list.

O Lord of hostes, God of Israel, thou hast

^b Isai.37, 16. made the heauen, and the earth b.

Thou hast made the heauen and the earth by thy great power, and there is nothing hard

^c Jerem.32, 17. unto thee c.

Thou hast afore-time laide the foundati-

^d Psal.102,25. on of the earth d, and the heauens are the worke of thine handes, theire shal perish, but

26. thou shalt endure; euен theire al shal waxe olde as doth à garment; as à vesture shal thou change them; and theire shalbe changed.

27. But thou art the same, and thic yeares shal not faile.

^e Psal.33, 8. Let al the earth feare the Lord e, let al that dwel in the worlde feare him. For he spake, and it was done; he commanded, and it stooede.

^f Wisd.11, 14. Of nothing he did make the worlde f.

Therefore no good reason is it, but à meere fallacie, to saie, because we cannot make of nothing some-what, therefore God cannot; or because man doth not, therefore God did not.

Secondlie, saith Iauel, g according to the minde of Aristotle, Al men thinke that

The Maior.

2. Argument.

^g Iauel. epist. in lib. I. Arist. de Cato tract. 4. c. 5

of God his general iudgement.

that heauen is Gods abiding place. But an eternal thing cannot haue a corruptible place. For the place, and the thing placed must haue like proportion h.

Therefore heauen, which is supposed to be lib.4. God his abiding place, is eternal, as God is. Conclusion.

I answeare, the Maior is false . For al men thinke not that heauen is Gods abiding place. For Salomon wiselie i, Behold ¹ 1.King.8,17. the heauen, and heauens of al heauens. , are 2. Chron.6,18. not able to conteine thee. And Bernard notable k, Whether then is the beloued gone ^k Bern. de tristitia from the beloued, and we will secke him? pliis cohaerentia Where is he? What said I, wretch that I am? vinculorum But where is he not? He is higher than heauen, deeper then hel, broader than the earth, huger than the sea. He is nowhere, and yet is euerie where, because he is neither absent from anie, nor contained in anie place.

But God saith by the Prophet Isaiah ¹ 1 Isaie.66, 1. Heauen is my seate, and earth is my fooste-stoole. I grant; so doth the Spirite of God in S.Peter saie m; The eies of the Lorde are ^m 1.Pet.3,12. ouer the righteous, and his eares are open unto their praiers; and the face of the Lorde is upon them that doe euil. Yet hath not God either eies, eares, or face. But it is an vusual phraze of the Scripture to giue unto God members, actions, and affections of man for

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our capacicie, & understanding, saith Hemmingius ⁿ, by the figure Anthropopathie: in c. 3. epist. 1. and by à certaine excellencie he is said to be Pet. ^o Zanch. de tri. in heauen, as proueth Zanchius ^o. For the bus Elohim p. 1. eies of God signifie his fauour; his eares, his lib. 1. c. 4. willingnes to heare; and his face, his displea- ^p Tho. Aquin. sure, saith Thomas Aquinas p. And though in cap. 3. Pet. 1. it cannot be doubted that God is euerie-where: yet is he so in heauen, as in respect thereof, he ^q Bern. in ex- seemeth not to be in carth at al, as maie ap- plic. Psal. 90, peare in Bernard q.

serm. 1.
3. Argument.

The Maior.

The Minor.

The Conclusion.

Thirdlie, and last of al (to omit the other vane reasons vsed of the Philosophers) saie theie: *It is impossible that God who is infinite, either could, or maie be euerlastinglie idle.*

But God both had bine idle, if the worlde had not continued frō euerlasting; and should be idle, if it continue not euermore.

Therefore, theie conclude, the world hath bine, and shalbe euerlasting.

I answere, the Minor containeth à falacie fetcht from no cause, as if it were à cause. For it followeth not that God should be idle, though he made not the worlde from euerlasting. For his workes are eternal in himselfe, though none of them appeare outwardlie.

Nowe, if anie be not yet satisfied, but wil

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wil needes knowe , what God was about before the world was made , I answere, yet not I, but Augustine^r , *He was preparing of hel for al such as curiously enquire there-about* . If yet not satisfied, hee wil further demaund, what he wil doe, when the world hath an end, not Augustine but I make answere , hee wil not ceasse from tormenting thee, and such like in hel, and also reioyce with his sancts in perpetuall blisse.

CHAP. 4.

Against them which allowe the beginning, but denie the end of this world.

Saint Peter through the spirit of God did foretel , that in the last daies mockers shoulde come , who wil deride , and scoffe at the doctrine of the worlds consummation . Whose wordes , because they are continualie to be fixed in mind, I wil recite as I finde them placed in the sacred Bible.

This first understand, saith S. Peter^a, that there shal come in the last daies mockers, which shal walke after their lustes, and saie, where

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4. where is the promise of his comming ? For
since the fathers died, al thinges continue a-
5. like from the beginning of the creation. For
this theie willinglie knowe not, that the hea-
uenes were of olde, and the earth that was of
the water, and by the water, by the worde of
6. God. Wherefore the worlde that then was,
7. perished, and overflowed with water. But the
beauens, and earth which are nowe, are kept
by the same word in store, and reserved unto
fire against the daye of judgement, and of the
destruction of vngodlie men.

In which wordes among other notable
pointes, these are chiefelie to be con-
sidered for this place. First, the speakers,
who they are; secondlie, the arguments
which they do vse; thirdlie, the answere
of the Apostle; last of al, the manner of
the worlds destruction.

The enimies of this doctrine are de-
scribed here to be mockers, such as deride
al religion; and walke after their lustes, not
according to Gods word. Therfore none
wil impugne this comfortable doctrine,
but such as are meere Epicures for their
leude conuersation, and Atheists for their
diuelish opinions.

One argument which they doe vse, is
this: Since the fathers died, al thinges conti-
nue

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men alike from the beginning of the creation. Therefore they shal continue after vs, and after our posteritic too at one stae, as they haue done, neither is there anie iudgement to bee feared, nor resurrection to be hoped for.

Vnto this vngodlie assertion the Apostle ^{S. Peters an-} answereth by an argument taken ^{s were unto A.} from y vndoubted historie of the floud. ^{theistes.} which historie, he saith, they against their conscience denie, who be of opinion that the world shal haue none end. For he denieth that euer the worlde was drowned with water, who denieth that the worlde shalbe destroyed: yea, he thinketh that the Raine-bowe, *which is the signe of the couenant betweene God and vs* ^b, is but a ^{b. Gen.9,13.} toie to mocke men with al. For we are to thinke, and learne vndoubtedlie by that great punishment, First, that the worlde and al therein, was made to serue for the vse of the godlie and virtuous, not of the wicked; and that the saincts of God euerlastinglie shal enioie the same, the reprobate being cast into vtter condemnation.

Secondlie we must thinke, that God assuredlie wil punish wickednes, although he haue promised, and the Raine-bowe doth witnes, that he wil not ouerwhelme the

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Colors of the
Raine-bow, and
what they signi-
fie.

the world again with an vniuersal floud, but consume it with fire. For which cause he hath set diuers colors in the Rain-bow as blew principalie, and red: whereof the one sheweth howe it hath bene drowned, the other howe it shalbe consumed with fire.

Al these things, saith Peter, doe these Atheists and Epicures euен contrarie to their verie conscience, denie. And therefore there needeth none other confutation, but onelie to laie before them either the historie of Noahs floud, or the Raine-bowe in the cloudes. For beholding either of them, they cannot choose but cōfesse that the world must haue an ende.

Argument.

Another of their arguments, is this: *Had God minded to bring the world unto an end, he would haue done so before this. But seeing it hath continued these 5500. yeres, & upwarde: likelie it is that euermore it shal endure.*

Answer.

Thus do they miserablie deceiue them-selues, saith Peter in effect, not considering that God being eternal, is not encluced within the compasse of anie time. *For one daie is with the Lorde as a thousande yeres; and a thousande yeres, as one daie.* Therefore it followeth not, because hee differ-

2. Pet. 3.

8.

of God his general iudgement.

differreth the destruction of the worlde, that he wil not make an end thereof. *But bee is patient toward vs, and would haue no man to perish, but would al men to come vnto repenteance.* The cause then whie it is *Whie the world not yet vtterlie ouerthrowne*, is his great, *hath continued* and infinite mercie, for our euerlasting *to this daie.* welfare. *For the patience, long-sufferance, and bountifullnes of God, leadeith vnto repenteance.* d. So did he spare the old world ^{a Rom.2,} ^{4.} an hundred and twentie yeares before he drowned it ^b e; and Ierusalem 40. yeares ^{c Gen.6,} ^{3.} after Christ his death before he destroied the same ^d f. It is therefore a special cause ^{e Ecclesi. hist.} whic wee shoulde seeke to please so gra- ^{f Cene.1.lib.2.c.} tious, and merciful à God, no cause to ^{g 14 fol.664.} make vs secure.

The manner of the worlds destruction at the day of iudgement, is signified by à comparison. For as the worlde in time passed for the wickednesse of men was after à sort destroied with water: so it shall burne, and bee consumed with fire. And that, both for a signe of the ^a *Whie the world* eternal paines, which y^b vngodlie shal en- ^c *must be consu-* dure; and also for the purging, and repai- ^d *med with fire,* ring of the world. For as filthily diseased persons infect the places where they are: ^e so

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so haue the wicked polluted this worlde with their manifolde sinnes. Thereforc it must be purged with fire, that it maie be à meete, fit, and pleasant theatre, as it were, both for Angels, and the chosen seruants of God with Christ for euermore.

CHAP. 5.

Against the Manichies, and their adherents, who saie there shalbe no general judgement, nor resurrection of mankinde.

2.2. Tim. 2, 17.
18. **T**Heie who denie the general iudgement to come, are diuers, & of diuers opinions. For some doe holde that it shal not be at al; some, that it is nowe; and some, that it is alreadie past. The first sort are Manichies; the seconde H. N. or the Familie of Loue; the laste the fauorers of Hymeneus and Philetus ^a as the Familie of Loue. Al wicked, heretical, and abominable. For proofe whereof they al doe bring, not humaine reason altogether, as they did whom alreadie we haue confuted; but they abuse y^e diuine Scripture, as shal appeare. Of euerie of these therefore

as

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as they stand.

The Manichies, and their adherents, to 1. Obiection. proue that there shalbe no general iudgement, doe bring out first à place out of the thirde of Iohn, where it is thus written: *b God sent not his sonne into the world, that hee shoulde condemne the worlde, but that the world through him might be saued.* If therefore, saie they, hee came not to condemne the world, it shal not be iudged.

Against which their allegation I might bring à contrarie place out of the same Gospel, where our Sauiour saith, *c I am come unto iudgement into this world,* and so let one place answere vnto the other. But I answere, there is à two-fold comming of our Sauiour Christ, à first, and a seconde; the first is past, the seconde is to come.

The principal cause of his first cōming *Whie Christ came in the flesh* was not to condemne, but to be condemned; the principal cause of his seconde shalbe to execute iustice, iustice with severitie vpon the reprobate, iustice with mercie vpon his elect, yet iustice vpon both, vpon the one sort for embracing his Gospel by à liuelie faith vnto their saluation, vpon the other for contem-

B. ning

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ning the same vnto their vtter condemnation. Therefore according to his diuerse commings he beareth the persons of diuerse men, in his first comming of a priest, whose part is both to teach, and to offer sacrifice : in his seconde of a iudge, whose duetie we haue shauen.

2. Obiection.

d. John 3,

e. August de a-

gone Christ. cap.

f. Rom. 2,

18. the same Chapter of John d, *He that beleueth in him (which is Christ) shal not bee condemned: but he that beleueth not, is condemned alreadie; because he beleueth not in the name of the onelie begotten sonne of God.* They saie therefore e, *If he who beleueth, shal not come into iudgement, and he who beleueth not, is condemned alreadie; where are they whom hee shal iudge at the daie of iudgement?* In effect, if none are to bee iudged, there shalbe no iudgement.

I answeare; first touching the righteous who beleue, that, though they shal not bee condemned: yet that they shal bee judged. *For Christ wil rewarde euerie-man according unto his workes f.* There is then a iudgement of saluation, and a iudgement of condemnation. The righteous shalbe iudged, yet not condemned, but quited by proclamation: the wicked shalbe

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shalbe iudged, and condemned both by God, and the countrie, that is by their owne conscience, and al the Angels in heauen.

Secondlie, against the wicked I saie with our Sauiour, because they beleue not, theie are condemned. But doth it followe thereof that they shal not bee iudged? I beleue not. For it is a phrase vsed much in y holie Scripture to take the time present for the time to come g. As, ^{g. August. de a-} *cursed be he h*, or more plainelie, *cursed gone Christiano.* ^{Cap. 27.} *is euerie man i that continueth not in al Theophylactus* things, which are written in the booke of the ^{in cap. 23. Luce.} Lawe to do them. It is not, *Cursed shalbe e-* ^{h Deut. 27, 26.} *uerie man, but, Cursed is euerie man &c.* For ^{i Gal. 3, 10.} God hath signified what shal become of vnbelleeuers, and wicked men; onlie there lacketh but pronouncing of sentence as his general Sessions. So saith Saint Augustine, *He that beleueueth not, is now iudged,* ^{k August. de a-} *that is condemned by the foreknowledge of gone Christiano* ^{Cap. 27.} *God, who knoweth what hangeth ouer the* heads of vnbelleeuers. And verie notable in another place he saith l: *Judgement hath* ^{l August. in 3.} *not yet appeared, and yet judgement is* ^{cap. Ioan.} *come. For the Lord knoweth who are his: he knoweth who are to be crowned, & who to be*

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burned : *He knoweth his wheate, and hee knoweth his chaffe: He knoweth his good corne, and he knoweth his tares. He who belieueth not, is now condemned.*

the state of the
wicked euuen in
this world.

Math. 25.41.

1. Tim. 2.4.

John 3.36.

Obiection.

John 12.47.

By which their obiection, occasion is giuen for our profite and comfort to consider these three thinges . First the wretched state of the wicked , theie are condemned , that is , in the eies of the Almighty they goe euuen with their handes bound; their feete fetred ; and their necks be in cords, onelie they tarie but for these words, *Hangman, dispatch them; or, Torturors, spare them not; or, as our Sauiour*

Depart frome you curssed into euerlasting fire &c. Secondlie, the cause of their miserie, *Unbelieve*. It is in themselues , not in God that they are condemned . For God woulde haue al men saued , and come unto the knowledge of the trueth, *n* *He that belieueth not, is condemned*, as in another place, *o* *He that belieueth not, shal not see life, but the wrath of God abideth upon him.* Thirdlie, the way to auoide this condemnation , euuen *To belieue* . Laste of al, among other vane argumentes they allege these wordes of our Sauiour (p) , *If anie man heare my wordes and belieue not, I judge him not: for I came not to iudge the world,*

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worlde, but to save the world. Whereby they wil conclude how there shalbe no general iudgement.

Vnto which place I saie, that as was their first, so must this also be vnderstoode of his first cōming, when he iudged not. For at that time he brought, and preached not the Lawe, but the Gospel, whereby hee declared howe, and which waie they might escape the bitter, and byting cursse of God his heauie indignation, and be saued, euen if they receaued the recōciliation promised, which was himselfe, by faith.

In his seconde comming he wil iudge the worlde. For so is it plainelie set downe: *q We shal al appeare before the iudgement seate of Christ.* And yet more plainelie, if plainer it may be, *r We must al appeare before the iudgement seate of Christ, that euerie man maie receive the thinges which are done in his bodie, according to that he hath done, whether it be good or euil.* In which places the wordes of the Apostle are most diligentlie to be considered, one saith, *we shal*, the other, *we must*, both of them import à necessitie of à iudgement to come, and that of al men: monie shal not sauе the rich man; nor might the ho-

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norable; nor learning, the student; nor yeeres, the aged; nor weakenes, the sicke; nor anie thing, anie man, but *All* must appeare, and that before the Iudgement seate of Christ, where he wil shew himselfe to his foes terrible, but amiable to his friendes.

CHAP. 6.

*Against H. N. or the Familie of Loue,
who thinke that now the daie of
judgement is come.*

AMONG al the sectes which haue bene since the Apostles time, I am perswaded there is not one which hath bene either more foolishlie fantastical, or more miserably caried-away frō the trueth vnto fables, & fantasies of mans grosse inuention, than (I onelie except the most blasphemous companie of Papistes) that new disordered *Familie of Loue*, as theie cal it. And among al their errors, displaied by one, battered by another, & ouer-thrown by a thirde, I verilie doe thinke there is not one which for impiety is more abominable, than that which theie haue conning the daie of iudgement.

*Who are the
Family of Loue.* When I name the *Familie of Loue*, I understand so manie as know and defend the

of God his general iudgement.

the errors of H.N, not those who knowe them not, much lesse defend them. For euerie one which leaneth vnto the sect is not priuie to their errors ^a. For the il-lu-
minate Elders know right wel, that ma-
nie which fauor them for the open shew <sup>a. In the dis-
plaing of the
Familie of Louie,</sup> leafe H.4. Art.6
of godlines that they see in them, woulde
utterlie abhor them, if they knew the dā-
nable heresies ^b *which pruise theie bring-
in.* Therefore like subtile fellowes ^c they
disclose not them-selues but onelie vnto
such, as be either of no religiō at al, and so
readie like waxe to receiue the print of al
opinions; or sworne enimies, against
the Gospel of Christ; as for those who
zealouslie doe hunger and thirst after
righteousnes, and abhor al wicked opini-
ons contrarie to the worde of God, theie
make such not acquainted with their er-
rors, but feede them with faire wordes,
as theie can wel enough, either to make
then in time *euē to denie the Lord which
hath bought themd, and so bring upon them* ^d *2.Pet.2.1.*
*selues swift damnation, or to be some cou-
tenance vnto their cursed sect.* For who
neuer seeing their booke; nor hearing of
their errors, would thinke that to be à
Familie of vngodlines, & heresies, which
so discrete men, sober women, so ancienz

^{b. 2.Pet.2.1.}
^{c Ephes.4,14.}

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fathers, so graue and so godlie matrons, doe fauor? Oh the subtilitie of Satan! Oh the deceit and craft of men! O dangerous daies! O time of trial!

Notwithstanding, as the venomous Adder lurketh manie times vnder the greenest grasse, and as euerie thing which glittereth is not golde: so vnder their faire shewe of a virtuous life, the elders doe hide venomous opinions; and though theie haue the shew of Godlines: yet they

^e 2. Tim. 3, 5. deny y^e power therof ^e. Euē tares they be,

^f Mat. 13, 24. like wheat ^f; false Prophets vnder sheepe

^g 2. Cor. 11, 14. cloathing ^g; seducers, yet like the mini-

^h 2. Cor. 11, 15. sters of righteousnes ^h; & as Cyril saith,

ⁱ Cyril. Catech. ^q de decem dog. such as bite like wolues they would faine

seeme euē as simple ^k as sheepe, and so

^k E. R. one of the Familiē in his Epist sent unto M. John louing as lambes. As their opinions ex-

tant to be seene, and iudged of al men doe sufficientlie declare; and shal appere euē

Rogers, and is by their errors which theie haue concer-

to be found a- ning the daie of iudgement, had theie no

mong the Epist. moe but them.

annexed unto the displaieng of the Familiē.

And what are theie? I saide in the ti-

tle of this chapter, and also in another place ^l, how theie holde not onelie that

^l Afore chap. 5. the daie of iudgement is now; but also

page 16. that it is alreadie past, as in the chapter following shalbe proued. For confir-

ma-

of God his general iudgement.

mation of their former opinion, I wil not frame an argument , as I might wel , and one doth wittilie, by y verie words of H. N. after this sorte , *Whatsoeuer the vngodded, or unilluminated Men out of the Imagination, or Riches of their owne Knowledg, and of their Learnednesse of the scriptures bring-foorth, institute, preach, and teach , is assuredlie al false, and lies, seducing, & deceit ful* ^m *H. N. in his* ^{1. Exhort. cap.} *But the vngodded, or unilluminated me* ^{16. sent. 17. page} *(which are al y godlie learned that abhor* ^{43. b.} *the heresies of H. N.) preach and teach* ^{43. b.} *that there shalbe à general iudgement of al markinde, and à resurrection of the flesh.*

Therefore it is false, lies, seducing, and deceitful to preach, and teach so.

If I should thus reason, perhaps theie would saie I presse them too sore , and as it were violentlie wrest à confirmation from their bookes . Their owne wordes therfore forme , shal confirme what I saie .

That theie holde how the daie of iudgement is now , he that waieth with iudgement these few places out of their owne workes, wil easilie confesse . I wil recite but three of them, and that from sundrie of their workes , omitting à great manie ⁿ *H. N. in his* ^{both in the first Exhortation} ^{1. first Exhort. Cap} *6. sens. 1. 2. 3. 5.*

cap. 7. sent. 42.

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o H.N. in his struction of the vpright faith o; in the Instruct. pref. Prophetic of the Spirit p; in y Prouerbsq Sēt. 1,3,5. Ars. 8. Sēt. 35. Arti. of H.N; and also in Elidad his Exhortati- 11. sent. 42. Ex- on 1. Wherebie it maie be gathered that hor. after so it is not à scape, but à doctrine aduised- shose Ars. sēt. 1. lie taught of H. N. and his scholers.

P H.N. in Pro- The first is this i, Beholde in this pre- phecie of the spi- sent dace the * glorious comming of our Lord rite of loue, cap. 14. Sent. 7. cap. Jesus Christ, with the manie thousands of his 16. Sent. 6,7,8. Saints, becommeth manifested: which hath Cha. 19. sent. 14 set himselfe Now upon the seate of * his ma- q H.N. in his iestie for to iudge in this same date which the Prouerbs. Chap. Lord hath ordeined, or appoyned: the whole 1. sent. 17. 18. * Elidad afel. * worlde with equitie, and with faithful- lowe Elder with nes * and trueth according to his righteous- H.N. in his Ex- nesse. hors. sent. 33,34.

35. The wordes are plaine enough, that i H.N. in his E- Christ in this present daie is come; and hath uange. Chap. 2. Now set himselfe upon the seate of his Ma- sent. 1. iestie, for to iudge in this same day the whole * Isa. 3. b. world. Yea, he is so come that he maie euен Mar. 24. d. Nowe, not he onelie but thousands of his Mar. 25. d. Angels also sensiblie be seene and percei- * Isa. 16. b. ued. Therefore doth he saie, Beholde, * Act. 17. d. in this present daie the glorious comming of * Zacha. 8. a. our Sauiour. Which some haue seene, as Christopher Vitel in his Li- bel against the Booke intituled, leue him that list. The displaing For so himselfe doth saie t: Moreover of an horrible there-

of God his general judgement.

there was made manifest unto me, through ^{seit of groſſe,}
the same seruice of Loue, and the Lordes ^{wicked Here-}
nister H.N. the comming of Christ with his ^{takers,naming}
Saintes, and his righteous judgement. ^{them selues the}
^{Familie of Loue.}

The ſecond place is this u: This is the ^{“ H.N. in his}
date which God ^{*} hath appointed for to judge documental ſer-
vices in the ſame the compaſſe of the earth with ^{chap. 15.}
righteouſnes through his worde, in whome he ^{ſent. 4.}
bath concluded his judgement. ^{Actes.17.e.}

The thirde ſhalbe this x: For aſmuch ^{x H.N. in his}
then, as that nowe in this ſame neweſt daie preface before
^{*} the coming of Ieſus Christ as a Lord in his the instruſt. of
maieſtie from the right hand of God his Fa- the upright
ther appeareth ^{*}, and becommeth manifested ^{Faſt. ſent. 2.}
unto vs, with ful clearing of his heauenlie il- ^{* Mat.24,25}
lumination, according to the Scripture. ^{d. Luke 17, c. 21.}
^{* Act. 1, b. 20.}

In al which places he either ſaith Christ 2. Thes. 1. b.
cometh in this preſent daie; or, Now he is ſet
in judgement to judge in this ſame daie; or,
this is the daie which God hath appointed for
to judge in the ſame the compaſſe of the earth; whaſ the Fa-
or finalie, Now in this ſame neweſt daie the milie of Loue
coming of Ieſus Christ, as a Lord in his ma- doth meane by
ieſtie, &c. appeareth; al are in the time pre- the judgement,
ſent. It wilbe good therefore to examine in this preſent
what he meaneth by this preſent daie; by date, or nowe
Now; by this daie; by this neweſt daie. For
therbie the hed of this viper wil notable
peepe-out to the deſtruction of it ſelue.
excused.

For

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For interpretation whereof, I wil not allege the wordes of anie aduersarie of theirs, but euen their owne iudgement; yea the iudgement of the whole familie,

y. In the answer of the Familié of Loue unto the shop of Roche- son, leafe A, 4. line 34. which is this y: *He* (meaning H.N.) *affirmeth this present time of the light of loue, to be the daie of the cleare and righteous judgement of God: wherein God wil restore al thinges to their right (to wit) bring or set the lie in his lieng being to be condemned in the hellish cage, and the trueth likewise in his right forme or degree, to wit, to preuaile, florish, or beare swaie ouer the righteousnes for evermore, wherbie that the wil of God might be accomplished in earth as in heauen.*

In which wordes note with me, I beseech you, first, what theie think the daie of judgement to be; secondlie, at the daie of judgement what thinges be renued; thirdlie, what is blessed; last of al, the end of this judgement.

1. Date of judgement what in the opinio of the Familié of Loue For the first, it is manifest that the daie of judgement among them is nought els, but this time wherein the *Light of Loue*, that is, their obscure and erroneous opinions are published. For so theie do expresselie saie: *He affirmeth this present time of the light of loue to be the daie of the cleare, and righteous judgement of God.* By which

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which I gather, either that their doctrine is but newlie vp-start, and so afore this time that God had no Church; or if theie grant, that it hath from time to time, & from hand to hand euен from the beginning bine deliuered, that ȳ daie of iudgement was alwaies, which is impietie to be thought, and heresie to be spoke. Let them take which part theie wil, as one of them theie must, theie shal see how theic runne into manie, and absurde opinions.

If their doctrine hath bine from the beginning, then hath the iudgement bine from the beginning. For when their doctrine peeped-forth, the iudgement appeared. But that the iudgement hath bine alwaie, I thinke theie wil not saie.

Therefore their doctrine is but newe. And if it be but newe, then is it not the same, which the olde Patriarches, Prophets, and Apostles preached, and beleued; and wherebie theie were saued. And being not the same, it must of necessitie leade vnto damnation. And the teachers thereof are to be helde accursid, according vnto the commandement of the Apostle 2.

2. Gal. 1, 8.

If theie saie the iudgement of Christ hath bine from the beginning, how is it
that

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that theie saie, *Beholde in this present daie the glorious comming of our Lorde Iesus Christ, with the manie thousands of his Angels becommeth manifested,* and not, *The glorious comming of our Lorde Iesus Christ, &c. hath bine manifested from the beginning?* And yet were it shameful and vile heresie to saie so. For what godlie man euer was of that opinion? Or howe by Scripture can they proue the same? Into which error theie must needes fal, if theie holde their doctrine hath bine alwaies; and the iudgement to appeare, that is, *the glorious comming of our Lord Iesus Christ, with manie thousands of his Angels to appeare to judge the world, whē the light of the Loue brake-out.*

But whether theie thinke that their doctrine hath bine alwaies, which theie can neuer proue; or whether theie thinke that of late it sprang vp, which al the worlde doth knowe, theie vtterlie denie à iudgement to come, and saie that nowe it is: which is a verie detestable opinion.

2. What shalbe
remed.

Secondlic, for the thinges to be renued, marke their verie wordes: Theie saie, *In this cleare and righteous iudgement God wil restore al thinges to their right.* That is, the

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the head, and it seemeth goodlie, but in the taile which followeth, great poison doth lurke. For theie doe saie, *That we shal al be changed*, or *that this corruptible must put on incorruption*, and *this mortal immortallitie*, as Saint Paul doth a? or that ^{a. 1. Cor. 15. 51.} *the elements shal melt with heate*, and ^{b. 2. Pet. 3. 10.} *the earth with the workes that are therein shalbe burnt-up*, as S. Peter doth b? or *finalie, that al thinges shalbe so renued*, that *there shalbe à newe in heauen, and à newe earth*, as Saint Iohn doth c? No. Yet do theie saie, ^{c. Reuel. 21. 1.} *God wil restore al thinges to their right.*

What do theie meane then therebie? *To wit, God wil bring or set the lie in his lieng being, to be condemned in the hellish caue, & the trueth likewise in his right forme or de- gree.* Then to bring or set the lie in his lieng being, to be condemned, &c. is to restore al thinges. A goodlie reason no doubt. That which the Scripture spe- keth of, theie never mention; and that which the Scripture is against, theie auouch. The Scripture saith al thinges shal- be renued, or restored vnto their first in- tegritie, & it nameth what, as afore I said, ^{d. 1. Cor. 15. 51.} *namelic the bodies of al me*, be theie alvne or ^{e. 2. Pet. 3. 10.} *dead d; the elements e; heauen and earth f;* ^{f. Reuel. 21. 1.} *but that the lie in his lieng being should* ^{g. 2. Pet. 3. 13.} *be*

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be restored, I finde no mention neither in the worde of God, nor in the writinges of godlie men. And therefore in my iudgement it is à great error to saie so.

And the rather I thinke it, because I neuer finde y à restoring shalbe made of thinges either absolutelie good, or absolutelie euil: but of things indifferent. For neither can virtue be turned into vice, nor vice into virtue; trueth cannot become falsehood, nor falsehood become trueth. No theie cannot degenerate in anie sort from their verie natures. And therefore à restitution cannot be made of them, as though theie had changed ei- their into others nature. But man for that being left in his owne handes to chuse either good or euil, he left that good was, and followed the contrarie, he must be restored vnto his first integritie: and the creatures which haue serued to the lust of man, theie shal be renued.

3. What is
Blessed.

Thirdlie, that which shalbe blessed, what is it? Namelic, *Trueth shall preuaile, florish, and beare swaie ouer the righteousnes for euermore. Our Saviour Christ when he commeth in his glorie, & al the holie Angels with him g faith, the righteous shal inherite*

3 Mar. 25, 31.
34.

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herite à kingdome prepared for Them from the foundations of the worlde. Saint Paul likewise h, The thinges which eie hath not ^h 1. Cor. 2, 9. seene, neither eare hath heard, neither came into mas hart, hath God prepared for Them which loue him. And Saint Iohn i, Beholde ⁱ Reuel. 21, 3. the Tabernacle of God is with Men, and he wil dwel with The, & Theie shalbe his people, and God himselfe shalbe Their God with them. And God shal wipe-awaye al teares from Their eies, and there shalbe no more death, neither sorowe, neither crieng, &c.

In which, as in all other places that concerne euerlasting felicitie at the glorious returne of our Sauiour, happiness is ascribed vnto the Saints onelie, and seruantes of God: not vnto anie virtue, habite, or qualitie of the minde. Therefore is the Familiie in a wrong opinion, who saie, that *Trueth shal preuaile and florish, &c.* whereas more trulie theie might hauesaide, that *True men shal preuaile, florish, &c.*

Which their error is the more monstorous for that theie saie; *Truth shal preuaile, florish, and beare swaie ouer righteousness for euermore.* If the Familiie had not vitterlie bine benefite of al sense, and reason

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¹ *Iude verse 10.* reason like beastes k, doubtlesse I thinke theie would neuuer so fantasticalic haue writ as theic doe. Whie,what? Shal truth preuaile, florish and beare swaie ouer the righteousnes? hath righteousness at anie time resisted the truth? hath righteousness warred against the truth? Hath righteousness bine enimie vnto the truth, that the trueth must preuaile, florish, and beare swaie ouer righteousness? A strange doctrine.

Heard I haue, and knowe I doe, that falsehooode resisteth the truth; vngodlie men oppugne the truth; fantastical heads so much as in them is, deface the truth: but either that godlie, and righteous men doe; or that righteousness at anie time did gaine-saie the trueth, I neuuer heard.

Therefore trueth shal not preuaile, florish, and beare swaie ouer righteousness, nor righteousness ouer trueth; but *bosh the true of heart, and the righteous shal*

¹ *Psal.92, 12.* florish like à Palme tree¹, and shal growe like à Cedar in Libanon. Theie shal dwel in ^m *Psal.15, 1.* this Tabernacle, O Lorde m, theie shal rest in thine holse mountane.

4. Ende of the judgement.

Fourthlie, and last of al, the end of the judgement which theic faine, is, *That* ^{the}

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the wil of God maie be accomplished in earth as in heauen. The grossenes of the former mer pointes maie palpable be perceaued, and yet theie wil seeme more blasphemouslie wicked, when the impietie of this last clause is discouered.

These thinges come to passe, saie the Familie, *That the wil of God maie be accomplished in earth, as in heauen.* Wherbie, as I nowe sit, me thinkes theie imagine verie baselie, and grosselie of the euent of this judgement. Saint Paul saith ^a *When al thinges shalbe subdued unto him, (meaning Christ) then shal the sonne also himselfe be subiect unto him, that did subdue al thinges vnder him, that God maie be al in al.* That God maie be al in al is the euent of this judgement, saith Paule: that the wil of God maie be accomplished in earth as in heauen, saie the Familie. Thus are the Scriptures, and the Familie of Loue cleane contrarie, not in this point onelie, but in the other points beside. For the Scripture saith, *That in a moment in the twinkling of an eye o*judgemen*t shalbe:* the Familie make it either euerlasting, or of long continuance, & saie that *Now it is.* The scripture testifieth y^e al me,

^a 1. Cor. 15, 28.

^b 1. Cor. 15, 52.

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and other creatures shalbe restored : the Familiē restraine it vnto the *Lie in his lying being*, and to the truth; of which there is no mention in the Scripture. The scripture maketh nothing capable of euerlasting felicitie, but the obedient seruantes and sonnes of God: the Familiē make virtue capable both of the same, & of damnation too; as though virtue could be contrarie vnto virtue, that is, Trueth vnto Righteousnesse, or Righteousnesse vnto

^{p H.N. in his prophesie of the} the ende of the iudgement to be, that ^{spiritre of Loue} God maie bee al in al : the Familiē wil ^{Chap.7, sent.19.} haue it, that the wil of God maie be accom-^{Chap.19, sent.} plished in *Earth, as in heauen*, that is,

^{12, 14.} ^{q H.N. in his Proverbs} Chap. vnto the forme which H.N. hath prescri-^{1. sent.16, 17.} bed in this present worlde.

^{18. Chap. 4. sent.} For prooфе of which my wordes I ^{9, 10. &c.} could cite manie places both out of the ^{t H.N. spiritual. terr. pacis cap.} Prophecie of the spiritre of Loue p, and ^{44. sent. 9, 10,} out of the Proverbes of H. N. q, and also ^{11, 12. &c.} out of the *spiritual land of peacer*, but for al heark what in his Euangeliē he doeth saie s. Beholde nowe in This present daie is the Scripture fulfilled t, and according to the testimonie of the Scripture, the raising vp, & the resurrection of the Lordes dead commeth also

of God his general iudgement. 2. Resurrection
 also to passe 2 Presentlie in this same daie is come.
 through the appearing of the comming of 3. Christ in his
 Christ in his maestie 3. Which resurrection maestie appear-
 of the dead, seeing that the same Is come un-
 to vs 4 from Gods grace, we doe likewise this come unto the
 present daie, to an Euangelie or ioieful mes- Elders of loue.
 sage of the kingdome of God and Christ, pub- 5. None but the
 lish in al the world, vnder the obedience of il-luminate El-
 the Loue, In which resurrection of the dead, fulfilling of she
 GOD sheweth unto vs 5 that the time is Scripturē.
 Now fulfilled, that His dead, or the dead, 6. They onelie do
 which are fallen à sleepe in the Lorde 6 rise rise-up which
 up in This daie of his iudgement 7, and ap- are fallen à
 peare 8 unto vs in godlie glorie, which shal sleepe in the
 from hence-forth live in vs 9, euerlastinglie 7. Dead do a-
 10 with Christ 11, and raigne 12 vpon earth. rise in this daie
 of judgement.
 8. Dead appeare unto H. N. and to the Elders of the familie of loue, and
 that in glorie. 9. The dead shal live in the Elders of the familie. 10. The
 dead shal live in the Elders euerlastinglie. 11. Dead shal live in the Elders
 euerlastinglie with Christ. 12. The dead shal raigne vpon earth; or in this
 world enioie absolute felicitie.

Were it my minde to stande vpon
 this place of H. N. I could easilie proue
 moe cursled errorrs in the same than it
 containeth lines: but I haften vnto other
 matters, I alleage it in this place onelie to
 shewe, that he teacheth happines to bee
 naught els, but à pretended righteousnes
 in this present worlde, and that such as
 be risen-againe from the dead, and en-

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ioie felicitie, doc liue and raigne vpon
earth.

Then by their owne wordes , if the judgement be come; if the dead be raised; if happiness bee attained, they shal neuer be partakers of the fruites of the second resurrection , nor of those thinges which eye hath not seene , neither eare hath heard , nor heart conceiued prepared for such as loue God ^{1.} For they are happy alreadie in their owne opinions , in mine theie are of al men the most misera-ble; and that partlie because they are al-^{2.} together destitute both of faith , without ^{3.} which it is impossible to please God ^{4.} and al-^{5.} so of Hope , without which they cannot bee ^{6.} sauued ^{7.} For Faith is the grounde of thinges that are hoped for , and the evidence of thinges that are not seene ^{8.} Which thinges being once seene and attained , Faith cesseth , and hope vanisheth-awaie . For howe can a man hope for that which he feethy? But if we hope for that wee see not , we do with patience abide for it.

They therefore being come vnto the top of blessednesse, haue banished-awaie al Faith, Hope, and feare of God . Mar-uel then I wil no more whie they cal themselues the familie of. Loue ; neither whie

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whie they so highlie commend *Loue*, saying of those three virtues, *Faith*, *Hope*, and *Loue*, the chiefest is *Loue*²; neither ^{1. Cor. 13, 12.} whie they wil needes be caled, *not the householde of Faith*², but *the Familie of Loue*² ^{Gal. 6, 10.}, for I haue them nowe. They are come, forsooth, vnto the third forme, and become capitanes in the schoole of Christ, they are past *Faith*, and *Hope*², and are come vnto *Loue*, which is the ^{*yea and gracie} chiefest, wherebie they are like Angels,^{100.} what saie I like Angels? Theie are *God ded with God*^b, or *incorporated with God*^b ^{H.N. in his first Exhort. ca.} in al *Loue*; and are *consubstantiated or conformable* ^{16. sent. 16. bue} *united as one man of God in more truelie God*^c. ^{they are Dine led with the di uel, as their own phrase is, though in another sense.}

Especialie I account them of al men the most miserable, for that theie take drossle for golde, miserie for happinesse; this life for a blessed life; earth for hea-Christopher Vauen; yea theie dreame or doate rather ^{tel in his Libel,} that theie see God, not through a glasse ^{leaf D.3, b. line 21.} darkelie ^c, but face to face; and knowe ^{c H.N. in the} him not in parte, but as theie are ^{prophecie of the} knownen; and are in such a state where ^{spirit of Loue.} in theie laugh alwayes, and never ^{Chap. 7. sent. 19.} weepe; live alwaies, and never die; alwaies reioice, and never bee sadde; alwaies merrie, and never sorrowful,

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in pleasure alwaie, and neuer in paine.
 f. *Reuel. 21.*, 4. For that is y^e state of an happie life. And yet who seeth not that they liue wretchedly as sinners; and die like men, to speake no worser of the ends which commonlie they haue.

Nowe, by what auctoritie of scripture doth H. N. proue that the iudgement is nowe (for that would be considered?) His principal places be taken out of the 24. and 25. of Matthewe; the first and the 17. of the Actes; the 17. and the 21. of Luke; the 2. Thessal. 1; and the Epistle of Saint Jude. In al which places mention is made of the vtter destruction of the worlde, and of the seconde comming of our Sauiour vnto the general iudgement: and proue as wel that the daie of iudgement is come, as that text, where it is said:

f. *Mal. 3.*, a. f. *Beholde I sende mine Angel or messenger,*
 4. a. *which shal prepare the waie, or make plaine*
Math. 11. 17. *the path before Me, set afore most of their*
Marke 1. *Bookes, doth proue that H. N. is the mes-*
Luke 7. *senger of Christ. Thus much against the*
Familie of Loue, and this one opinion of
theirs, as wicked, as it is strange, and un-
heard-of vntil these late yeares.

Of God his general iudgement.

CHAP. 7.

Against the fauorers of Hymeneus , and
Philetus , who saide that the resur-
rection is alredie past.

AS had S.Paul in his time Hymeneus and Philetus: so haue we in our time such as fauor Hymeneus and Philetus, namelie the Familiie of Loue, who denie the iudgement to come, and saie the resurrection is past. Yet so I woulde not write of them, did not both Christopher Vitel, and also H. N.himselfe auouch the same.

For saith Vitel, ^a *The Lord hath accom-
plished according to his promises through the
spirit of Christ, in him (namely H.N.) al that
he hath spoken through the mouth of his ser-
uants the Prophets.* And, *in this daie are al
Prophecies fulfilled,* saith H.N.himselfe, ^b

In which two places , although ex-
presse mention bee not made either of
the iudgement, or comming of Christ: yet
in that they saie, *Al Prophecies are fulfilled,*
*and that the Lord hath accomplished al that
he hath spoken through the mouth of his ser-
uants the Prophets,* they do comprehend
the iudgement , and comming of Christ,

^a C. Vitel in his
Libel leafe F.1.
^b line 3.
^b H.N in his
Euang. Chap. 36.
Seni. 13.

so

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c. Isai. 26, 19. so wel as anie thing els. For the Prophets
 20. haue foretolde thereof. As the Prophet
 21. Isaiah c; the Prophet Ezekiel d, the Pro-
 d. Ezek. 37, 4. phet Daniel e, and others. If therefore
 5. whatsoeuer the Lorde hath spoken by
 6. his seruantes the Prophets, be fulfilled;
 44. 13. and the Lord hath fore-tolde by his ser-
 14. uants y Prophets of à general resurrecti-
 2. on, iudgement and seconde comming of
 3. Christ: Then is the resurrection, iudge-
 ment, and seconde comming of Christe,
 come and past already, euен by the verie
 words of the arch-pillers of the Familie.

Yet would I not thinke that so wret-
chedlie theie do erre, had I not read, that
one of the Familie gaue out that Christe

Answere unto was already come. For one of the Familie,
 the Libel of C: being asked before manie witnesses, touching
 Vxel, leafe 1.17, Christ his comming unto iudgement, did an-
 line 12. swere plainlie that he was alreadie come f.

g. H.N. in his Euang. Chap. 1. Neither yet should I so conceiue of thē,
 H.N. in his 2. E- did I not finde, that not onelic H.N. him-
 pift. Chap. 2. selfe was g, but also the Lords deade are al-
 sent. i.

h. H. N. in his Euang. Chap. 35. Neither yet should I so conceiue of thē,
 sens. 8. did I not finde, that not onelic H.N. him-
 pift. Chap. 2. selfe was g, but also the Lords deade are al-
 sent. i.

i. H. N. in his pre- Which opinion theie woulde neuer
 face before his stand-in, or defend, if theie did thinke a-
 instruction of nie other resurrection to be, than onelic à
 the upright rising from sinne; à casting-of of the olde
 Faish. sent. i. man; and à putting-on of the newe.

But

of God his general iudgement.

But as Hymencus and Philetus were deceaued, for y^e theie deuinded not the word of God aright i^e: so the Familiē of Louc do so perilouslie erre, because theie vnder stand not the worde of God aright. For did theie so, theie would confess, and beeue not à single, but à double; not à spiritual onelic, but à corporal resurrection also: wherof the one which is spiritual, must go before the other, that is corporal. Wherefore to auoide the error of ^{1.2. Tim. 2, 15.} Two folde resurrection. the aboue mentioned, we are to beare in minde y^e there is à twofold resurrection, of the dead; one spiritual, of the mind; the other corporal of the bodie.

When I saie there is à spiritual resurrection: I meane, not that the Soule or Sprīte can die, and be raised vp, againe. For the soule is immortal. But the spiritual resurrection is, when à man who was dead in sinne, through the preaching of the Gospel, is reclaimed frō the death of vngodlines, ynto life, that is ynto faith, and knowledge of Christ, wherebie he is made à new creature. According as Ireneus doth saie [¶] *Agnitio Dei renouat hominem*, that is, *the knowledge of God maketh à new man.* ^{Irenaeus lib. 5. aduersus heresies}

For, as there is à double death, to wit à ^{A double death.} spiritual

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and a double resurrection: spiritual and corporal: so is there a double resurrection. He is spiritualie dead, though he seeme healthful in bodie, who

Spiritual death what. is a blasphemer, a traitor, an adulterer, an vserer, a murtherer &c. For he is as a dead man in the sight of God. Euen as we count him, who either hath done some horrible fact worthie death against the lawes of man, or else is condemned to die, but for a dead man: because he standeth at y mercie of the magistrate either to be saued, or cast-awaie, as our phrase is.

Who spiritualie risen.

He therefore who by the preaching of the Gospel is sorie for his sinnes, and beleeueth that through the bloode of Christ al his offences are washed, and wypt-awaie; and through the virtue of his faith, doth so fight against his wicked affections, that he is becomie a newe man, that is, of a blasphemer, a continual praiser of God; of rebellions, obedient; of incontinent, pure and chast; of an vserer, a free lender, yea a liberal giuer; of a murtherer, a careful preseruer of me, &c. this man, I saie, through the power of the holie Ghost is raised from the death of sinne, and risen with Christ.

Spiritual resurrection before the corporal.

Which spiritual resurrection, as euene nowe I saide, must goe before the corpo-

of God his general iudgement.

poral resurrection . For vnylesse we arise spiritualie by Faith vnto newnes of life, let vs not looke to rise-againe corporalie vnto eternal life . For our Sauior doth ^{1 John. 5, 29.} doth say , *Theire shal come-foorth that haue done good vnto the resurrection of life : but theire that haue done euil vnto the resurrection of condemnation.*

So then , if anie man desire to liue eternaly in the sight of God , and to be a partaker of the felicitie to come, let him first arise from sinne; beleue that his offences are pardoned through the death of Christ ; and spende the time he hath in this worlde , godlie , righteouslie , and soberlie ^m , and assuredlie he shalbe rai- ^{m Tit. 2, 12.} sed at the second resurrection vnto eter- ^{m Reue. 20, 6.} nal life ⁿ .

The corporal death is when as the soule doth forsake the bodie; and the bodie returneth vnto duste, where out it was taken. Which bodie we Christians doe believe ^o , shal rise-againe at the daie of judgement . But the fauorers of Hymeneus & Philetus wil not be so perswaded to thinke . And therefore , because theire vnderstande not the Scriptures aright, theire holde that there is onelie a spiritual resurrection . But the Scripture doth

None arise corporalie vnto salvation, who haue not risen spiritualie from sinne.

^o As appereith by the Creede Apostolical, Nicene, Athanasian.

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doth so wel speake of à corporal, as of
à spiritual.

P. Colos.2, 13. For, as it is written p, ye which were
dead in sinnes, and in the uncircumcision of
your flesh, hath he quickened-together with
him; which is the spiritual: so is it wtit-

1. Cor.15.52. tenq, The dead shalbe raised-vp incorruptible,

53. and we shalbe changed. For this corruptible
must put on incorruption, & this mortal must
put on immortalitie, which is the corporal
resurrectiō. And as it is written, If ye be ri-

P. Colos.3, 1. sen with Christ, seeke those things which are

Job.19,25. aboue, which is y spiritual: So is it written,
I am sure that my redeemer liueth, & he shal

25. stand the last on the earth. And though after
my skin wormes destroie this bodie: yet shal I

27. see God in my flesh. Whome I my selfe shal see,
and mine eies shal beholde, & none other for
me, though my reines be consumed within
me; which are the corporal. Which diffe-
rence theie marke not; and therfore they
goe-astraie, and haue made shipwracke

2. Tim.1,19. as concerning faith.

CHAP. 8.

Against the Saturnians, Valentinians,
and such like, whoe denie the re-
surrection of the flesh.

An

of God his general iudgement.

AN hard thing it is to make flesh and blood beleue, that there shalbe à resurrection of the flesh. Therefore haue theie who defended the affirmatiue part, had manie aduersaries. *Much contradiction*, saith Cyril ^a, yet but one trueth. *Grecians* ^{a. Cyril catech.} *denie it*; *Samaritanes* *beleue it not*; 18.

Heretikes *saise it shal not be*. And al of them to proue their vane opinions doe bring either reason, as theie thinke, or scripture.

Their reasons are these. Man dieth, roteth, & is eatē vp of wormes; which wormes also doe perish: Seeing therefore the body so putrifieth, and perisheth, how can it rise-again? Manie are drowned, and deuoured of fishes, which fishes afterwarde perchance be taken, and eaten vp. Howe then shal the whole bodie arise? These and manie moe idle iininations, which of purpose I ouer-passe, theie bring-foorth to proue the impossibilitie of the bodies resurrection. Vnto which. S. Cyril as in other places christianlie ^b; so most diuinelie, in his 18. Catechies doth answere to this effect:

Thou which we beleuest not those things which are written concerning the resurrection, being carnalie minded, look-upon earthlie, and material things, and thou shalt see most

^{b. Cyril catech.}
4, and 14.

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most notable examples of the resurrection. Beholde the seede which is sownen, how doth it spring-afresh, and florish if it putrifie ! if it putrifie not, it woulde never spring . Which seede is created for vs , and our use , not for it selfe. Shal therefore that which is made for man , being euē dead spring-afresh ; and shal not man himselfe rise-againe when he is dead ?

Looke somewhat higher upon the trees , consider them as theire are in the winter sea-
son , and consider them as theire are in Sommer . In the winter theire are dead without both leaues and fruite : in the Sommer most goodlie to beholde either with greene leaues , or goodlie fruite , or with both . For God who knoweth thine hardnes of heart , euerie yeere setteth à resurrection before thine eies , that by thinges without soule , thou mightest be-
leuee the resurrectiō of reasonable mē which haue soules .

Looke higher yet upon heauen , and thou shalt finde à most evident proofe of the resur-
rection . The Moone sometime is in the
waine , and sometime at the ful : sometime it
is bright as daie , and sometime red as blood .
Which thing God doth , saith Cyril , that
thou man consisting of blood , shouldest not
doubt of the resurrection of the dead ; and
that

of God his general judgement.

that thou shouldest beleue that of thie selfe,
which thou seest happen to the Moone in
heauen. With manie other both strong
and Christian argumentes doth Cyril in
that fore-saide place ouerthrow the foo-
lishe opinion of fleshlie minded men, the
which , either because I studie to bee
brief, or for that I know these by me now
alledged be sufficient to preuaile with a
man anie whit reasonable, I omit : confu-
ting their error, & concluding this point
with an excellēt place of Irenæus, which
is this c.

Theie therefore denie the power of God,
and see not the trueth , who looke vpon the lib. 5.
weakenes of the flesh , and consider not his
power who raiseth it from the dead. For if
he doe not quicken that which is mortal, nei-
ther make that incorrupt which is corrupti-
ble, God is not almighty. But inasmuch as in
all these things he is mighty, we should think
upon , and cal into minde our beginning .
For God tooke duste of the grounde , and
made man . And undoubtedlie more hardē,
and incredible is it to make man , yea and a
living and reasonable man too of bones , and
sinewes , and veines , and forme which ne-
ver was before ; then to raise-againe that
which sometime was bceing dissolved into

D

earth,

^{c.} Irenæus ad-
uersus hæreses
Valentini &c.

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earth, for those reasons aboue mentioned; yea, though it returne unto that, whereof at the first he made him to be who was not, when he thought good: much more wil he now, & that willinglie restore the whe sometime were into that life which he giueth. Hitherto Irenæus.

^e 1. Cor. 15, 50. The principal place of scripture wherby theie would proue that the body shal not rise-againe, is this d: *Flesh and blood cannot inherit the kingdome of God*. Which place maketh no whit to their purpose. For

y^e Apostle in that whole chapter wherout that text was taken, as no where else so forceable, proueth the resurrection of the flesh. What therefore doth the Apostle meane by these words, *Flesh and blood cannot inherit the kingdome of God*? Is it that so manie as are not regenerated by the holie Ghost, shal neuer be partakers of heauenly cōsolation: or equiualent with that of our Sauiour e, *He that belieueth not, shal not see life, but the wrath of God abideth upon him*? yes vndoubtedly. Of which iudgement Irenæus is, as appeareth in these his wordes f: *The Apostle aborting vs unto the participation of the spirit, according to the reasons aboue mentioned, did saie: Flesh and blood cannot iuherit the kingdome of God. As if he should saie: Be not decei-*

^e Irenæus aduersus hæreses Valens, lib. 5.

^e 1. Cor. 15, 50.

of God his general iudgement.

deceiued, for unles the word of God abide, & the Spirit of the Father be in you, vanelie, as it falleth out, ye haue spent the time, & so being blood and flesh, ye cannot inherit the kingdome of God. This to the ende we shoulde not refuse the ingraffing of the spirit by following & fauoring the flesh. And thou being, saith he ḡ a wild olive, wast graffed into the good olive, and made partaker of the farnesse of the Olive. As therefore à wilde Olive, if, being ingraffed it continue as first it was, is cutwacie; but if it keepe the ingraffing, and change into the nature of a good olive, it beareth fruite as though it were planted in the paradise of a king: so me, if through faith they profit in godlines, & take the spirit of God, & prosper in bringing-out fruit of the same, they shalbe spiritual, & as it were planted in Gods paradise. But if thei refuse the spirit, and abide as thei were at first, liking better of the flesh, than of the spirit; the rightlie it is saide of such, Flesh and blood shal not inherit the kingdome of God. Againe, ȳ more fullie to ^{Divers significatiōes of the word} answere them, I saie the word *Flesh*, hath flesh.

not alwaies one signification in the holie scripture. Frr sometime it is properlie taken, as the nature therof doth import, for à masse & substāce of flesh, as where Paul saith h, *All flesh is not the same flesh*, but *there is one flesh of me, & another of beasts &*

^b I. Cor. 15, 39.

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¶. Gen. 6, 12.

¶. Gen. 6, 13.

¶. Gal. 2, 20.

¶. John. 8, 15.

¶. John. 3, 6.

¶. Rom. 8, 13.

¶. Gal. 5, 19.
20. &c.

another of fishes, and another of birds. Some-
time vniproperlie, both by the figure Sy-
necdoche it is taken, sometime for man
onelie, as where it is saide i, *Al flesh had
corrupted his waine upon earth*, meaning al
men; sometime for euerie liuing crea-
ture, as in this sentence k, *An ende of al
flesh is come before me*: and also by the fi-
gure Metonymie it signifieth, first y^e state
& condition of this life, as in these words
of Paul l, *In that I nowe liue in the flesh; I
liue by the faith in the son of God*; seconde, lie,
y^e outward shew or appeerance of things,
that Christ meant when he said m, *ye indg
after the flesh*; thirdlie, & last of al, it signi-
fieth the corruptiō of our nature, or what
soeuer is in a man not regenerate; this
meant both our Sauiour in saien g, *That
which is borne of the flesh, is flesh*, and Paul
too o, *If ye liue after the flesh, ye shal die*.

Therefore Paul in saien g, *Flesh & bloud
cannot inherite the kingdome of God*, mea-
neth that fleshlie minded men, such as
delight in the workes of the flesh p, as ad-
ulterie, fornication, vnicleanenes, wanton-
ties, idolatrie, witch-craft, hatred, &c. shal
not inherite the kingdome of God. Now
had he meant the earthie or fleshie sub-
stance of man, as these heretiques doe
decaine,

of God his general judgement.

dreme, he should therbic haue spoken. ^{q.} *Act. 17, 22.*
 against that which he had not onelie so ^{23. &c.} *31.*
 couragiouslie maintained both at Athens ^{32.} *32.*
 in the streete of Mars ^{q.}; and at Ierusalem ^{r. Act. 23.} *6.*
 in the counsel of the Iewes ^{r.}; and at Cesa- ^{r. Act. 24.} *14.*
 rea, before Felix the gouernour ^{s.}; but al- ^{15.}
 so so learnedlie by arguments taken frō ^{16.}
 the resurrection of Christ ^{t.}; from the end ^{t. 1. Cor. 15, 12.} *13. &c.*
 of our Baptisme ^{u.}; from absurdities which ^{u. 1. Cor. 15, 23.} *32.*
 arise by the denial thereof ^{v.}; from simili- ^{v. 1. Cor. 15, 13.} *37. &c.*
 tudes of thinges created y; from compari- ^{y. 1. Cor. 15, 36.} *32.*
 sons ^{z.}, & from sundrie other special pla- ^{z. 1. Cor. 15, 48.} *42.*
 ces, proued and confirmed. But leaue we ^{14.}
 these heretikes.

CHAP. 9.

That undoubtedlie there shalbe a general
 judgement of al flesh.

THUS I haue both shewed their opini-
 ons, who either doubt-of, or denie
 the general judgement; and also confuted
 the argumentes which theie allege. I wil
 nowe therefore procede to proue the
 certaintie of the iudgement to come.

And although in M. Scheltco à Ieueren
 his booke, this matter hath notable bene
 handled: yet, because I do know the god-
 lie canot chuse but receive great comfort

D 3 and

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& profite by hearing of them, I wil vnto his arguments adde iundrie others of no simal importance to confirme our faith in this point.

**I. Prooфе from
the ſeſtimoſie
of the Prophets**

Isai. 26, 19.

First therfore (to omit y^e testimonies of men, be theie Fathers, as theie vſe to cal them, or late writers) y^e Prophets haue at large, & in manie places fore-tolde the ſame. As the Prophet Ifaiah ^a, *This dead men ſhal live; euē with my bodie ſhal theie rise. Awake and ſing, yee that dwel in dust: for thei dewe is as the deame of herbes, and the earth ſhal caſt-out the dead. Come, my people, enter thou into thei chambers, and ſhut thei doores after thee; hide thei ſelfe for a verie littlewhile, until the indignation paſſe over. For lo, the Lorde cometh out of his place to viſit the iniquitie of the inhabitants of the earth upon them: and the earth ſhal diſcoſe her bloud, & ſhal no more hide her ſlaine.* Alſo in y^e prophecie of Hoſea it is thus written ^b: *I wil redeeme them from the power of the graue: I wil deliuer them from death: O death, I wil be thiſ death; O graue, I wil be thiſ deſtruction: repenſance is hidde from mine eies.* And againe for al by the Prophet Daniel it is ſaide ^c: *And at that time ſhal Michaël ſtande-up, the great Prince, which standeth for the children of thiſ people,*

Hof. 13, 14.

Dan. 12.1.

of God his general judgement.

ple, and there shal be à time of trouble, such as never was since there began to be à nation unto that same time: and at that time this people shal be deliuered, euerie one that shal be found written in the booke. And manie of them that sleepe in the dust of the earth shal awake, some to euerlasting life, and some to shame and perpetual contempt. And theie that be wise, shal shine as the brightnes of the firmament: and theie that turne manie unto righteousness, as the starres for euer and ever. I omit the places in Job, in Ezekiel, in the 4. of Esdras, and manie mo. I saie nothing also of the whole Booke of wisedome, especiallie of the 3. and 5. chapters of the same, the which what are theie but euen à verie Sermon concerning the last judgement of God; of the rewards of the godlie and paines of the reprobate?

Secondlie, our Sauiour Christ, who is 2. From the re-
trouth it selfe ^d, doth auowe the same. For in one place thus he saith e, I saie unto you, that of euerie idle worde that men shal speake, theie shal gine à count thereof at the last daie: in another f, Then shal appeare the signe of the Sonne of man in heauen; and then shal al the kinreds of the earth mourne, and theie shal see the Sonne of man come in the cloudes of heauen with

simonie of
Christ.

^d John. 14, 6.

^e Math. 12, 36

^f Math. 24, 30

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31. power, and great glorie. And he shal send his Angels with a great sound of a trumpet, and thei shal gather-together his elect, from the fourre windes, and from the one ende of the heauen unto the other.

3. From the te-
stimonie of
Angels.

3. ACT. 1,

11.

Thirdlie, the Angels of heauen do te-
stifie y same, when thei saide g, Ye men of
Galile, whie stand y e gazing into heauē? This
Iesus who is taken-up from you into hea-
uen, shal so come, as ye haue seene him go into
heauen.

4. From the co-
mmandement of
Christ.

4. ACT. 10, 39.

Fourthlie, Christ hath not onelic te-
stified this matter himselfe, but besides
enioined the Apostles to preach the same
in y eares of al men. For so Peter saith h;
We are witnesses of al thinges which he did
both in the land of the Iewes, and in Ierusalē,
40. whom thei slew hanging him on a tree. His
God raised-up the thirde daie, & caused that
41. he was shewed openlie: Not to al the people,
but unto the witnesses chosen before of God,
even to us which did eare and drinke with
42. him, after he rose from the dead. And he co-
mmanded us to preach unto the people, and to
testifie, that it is he that is ordained of God a
iudge of quicke and dead.

5. From the te-
stimonie of the
Apostles.

Fiftlie, the testimonies of the Apostles
do confirme this point. For Paul, besides
that he stooode hereineuen to the teeth of
his

of God his general judgement.

his aduersaries, as in the end of the Chapter immediateli going before, I haue declared, he proueth the same, though most effectualie in y^e 15. chap. of his first epistle vnto y^e Corinthians : yet verie forceable ^{Rom.2,3,4.} in diuers other places. As in the 2. and 14. ^{5. &c.} Chapters vnto the Romans; & in the 5. ^{Rom.14,10.} Chapter of his latter epist. vnto the Corinthians. Peter also he saith: *The end of al things is at hand i; & that the wicked shal give accountes to him that is readie to iudge quicke and dead.* Againe, *Their iudgement is not far of,* saith he k, & *their damnation flee-* ^{1. Pet.4,7.} *perh not, &c.* Furthermore the last Chapter of his 2. epistle is wholie in a manner to proue this article of christianitie. Now seeing the Prophets, Christ himselfe, his Angels, & Apostles, who haue not lied nor deluded men at any time before with vane prophecies, haue foretold of a iudgement to come, the godlie doubtlesse wil build their faith vpon their wordes, especiallie because thei al haue spoken therof, moued thereunto by the spirite of God, who cannot lie. Which testimonies maie bring much good vnto al mankinde. For first the godlie herebie in al their troubles maie receave great and vnspeakable comfort, considering that their afflictions

D 5 shall

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shal not alwaie endure, but that one daie, when the Lord thinketh good, theie shal be adorned with euerlasting glorie, and life, according to his promises. This made S. Paul to breake into these words 1: *I account that the afflictions of this present time, are not worthie the glorie, which shalbe shewed unto vs.* Secondlie, the wicked hearing these prophecies of the Lorde touching the last iudgement, maie be terrified frō displeasing to gratiouſ à God, who of his mercie hath reuealed what shal betide the wicked and vngonlie, that theie maie with heartie sobs and sorowe repent.

Last of al, both good and bad maie herebie as in à glasse beholde howe the world neither is gouerned by chance, nor shal endure euerlastinglie: but that, as the old world, the sinnes of men being come vnto ripenes, was drowned with water: so the whole world, when iniquitie hath gotten the vpper hand, shal perish and be cōsumed with fire. Theie also, both good and bad I meane, ought herebie to learne so to set thēselues in order by repentance, that when theie shalbe summoned to appeare at that general Assise, theie maie boldlie stand in the presence of his gloriouſ Majestie.

But

¹ Rom. 8,18.

of God his general iudgement.

But beside these testimonies which I haue aleaged, there be sundrie other great arguments of the worlds consummation. For, the present condition of men in this life is a manifest prooffe that this worlde cannot alwaie endure. For who are in more prosperitie then the wicked; and who more afflicted then the godlie in this life? Therefore of necessitie there must be a iudgement, where at both the vngodlie are to be condemned for their wickednes, and the virtuous to receaue rewardes for their wel-doing. For euerie good master to his power, wil prefer his good seruants; and euerie vpright iudge, wil quite the innocent, and punish malefactors. *Is this vprightnesse among mortal men, saith Cyril m, and shal not God the immortal king reward euerie man according to his workes?* ^{m Cyril Catech.} 18. *Hee which otherwise thinketh, is in a wrong opinion.* For, as it is in a certaine Psalme n, *God is not a God that loueth wickednesse,* ^{n Psalms,} 4. *neither shal euil dwel with him.* *The foolish* ^{5.} *shal not stande in his sight: for hee hateth* *al them that worke iniquitie.* *He shal destroie* ^{6.} *them that speake lies.* *The Lorde wil abhorre the bloudie man, and deceitful.* Wherfore seeing, though now & then some; yet al

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al the wicked are not destroied ; there must be à iudgement, at which al the vn-godlie shal perish from the face of the earth, and be damned. For the Lord neither can , because he is iust ; neither wil, for that he is holie, suffer his seruants, and holie ones alwaie to be afflicted , alwaie to be oppressed, to be kept in thraldome and bondage of the reprobate alwaie.

Let the wicked then consider that à daie wil come when *tribulation and anguish shalbe upon the soule of euerie man that doth euil*.

Rom. 2, 9. And though either through policie, or friendship theire escape the displeasure of man: yet that they cannot auoide the wrath of God. For idolaters, blasphemers, and al wicked persons God wil judge, though man do not: because he is righteous.

Further let them note , that though they suffer , and that deseruedlie in this worlde : yet if theire die impenitent, the ende of their life, is but the beginning of an euerlasting death. For God is righteous, and wil punish most severely , vnles his wrath be turned-awaie by the teares of Christian repentance.

Moreouer man punisheth outward offences: but god outward and inward too,

Man

of God his general judgement.

Man executeth correction for one , or a few: but God for al sinnes , which either the heart p , mouth q , or any member of the bodie hath committed r , and that because he is righteous.

Againe, the ende whiē this worlde was created, is an vndoubted argument, that a judgement one daie must come . For it was created onlie to serue for y vse of the saints & sonnes of God, not of Atheists, & Epicures. A iudgement therefore is to come, whereby the wicked must be cast - into euerlasting torments, that the godlie , and none beside , maie enioie the creatures of almighty God. Hitherto maketh that of the Apostle s . For the fervent desire of the creature waiteth when the sonnes of God shalbe reconciled , because the creature is subject to vanitie, not of it owne wil, but by reason of him , which hath subdued it under Hope. Because the creature also shalbe delivered from the bondage of corruption into the glorious libertie of the sonnes of God. For we knowe that euerie creature groaneth with vs also, and trauelth in paine together into this present. This Peter meanteth when he saith r , by the comming of the day of God, the heauens being on fire shalbe dissolved, & the elements shal melt with heate . But we looke for newe hea-

^p Math. 5, 21.
^{22. &c.}

^q Math. 12, 36.

^r 2. Cor. 5, 10.

^s From the end of the worldes creation.

19

20.

21.

22.

^t 2. Pet. 3, 12.

13.

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heauens, & a new earth, according to his promise, wherein dwelleth righteousness.

^a From the base estate of the godlie in this world.

Againte, the base estate of the saints in this world doth proue the same. For they are now humbled: therefore they shalbe exalted. for before glory goeth humility.

^a Rom. 8, 17. So then, *We are with Christ to suffer, that with Christ we maie be glorified. And the life of the saints is hid with Christ in godx.*

^a Colos. 3, 3. There remaineth then a manifestation, and a glorification of the godlie. *When Christ which is our life shal appeare y, then shal yee also appeare with him in glorie.* Nowe, saith

^a 1. John 3, 2. *John 2, are we the sonnes of God, but yet it doth not appeare what wee shalbe: and wee knowe that when hee (which is Christ) shal appeare, we shalbe like him. For we shalbe him, as he is.* In this worlde, wee are saued by

^a Rom. 8, 24. *Hope a.* Therefore the time must come when our Hope shal cesse, and we shalbe saued in dede, and by the sentence of a righteous iudge be pronounced the verie sonnes of God, and heires with Christ of that kingdome which hath bene prepared for the elect euuen from y foundation

^b Math. 25, 34. *of the world b: where we shal see god face*

^c 1. Cor. 13, 12. *to face c; and know not in part, but as we are knownen.*

Mercouer the verie conscience of men
is

of God his general iudgement.

is an euident argument of à iudgement ^{9 From the seſſi.} to come. By this murtherers, whoremongers, & wicked liuers be pricked, & tormented. This made Cicero to ſaie d: *There can no euils bee imagined, but I am troubled therewith, notwithstanding in respect of the grieſe of ſinne, which is greatest and eternal, theie are al easie to borne.* Therefore vndoubtedly thofe torments of mind are tokens that God is the auenger of wickednes, and that a ſeuere iudgement ſhalbe pronounced againſt al the wicked.

Furthermore, wars, famine, pestilence, ^{10 From tempo.} affliction, al temporal & corporal punishments in common weales; what are theie ^{ral punishments.} menes. but arguments of euerlaſting torments to come for ſinne and wickednes after the general iudgement? Finalie, we are to be- ^{11. From the} leue ý the lawes of God were not giuen ^{curſe appointed} out in vane; but that God, as he requireth ^{to the wicked} an exact performance of them: ſo if hee ^{for breaking} find not ý ſaine, he wil ſeuereley puniſh ^{the Lawes} ý ^{of God.} transgrefſors, according as it is written e, ^{c Deus. 27, 26.} *Curſed be he that cōfirmeth not al the words ^{i Gal. 3,} 10. of this Law, to do them.* Wherbie it maie be gathered the an vniuersal iudgement must come, wherin this curſe ſhalbe executed vpon ý wicked, & the righteous receiued into ý fellowship of ý saints. And as that ^{moral}

monie of mans
conſcience.

^{d Cicero Epift.}
^{ad Atticū l. II.}

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Moral Lawe of Moses was not giuen-out in vane: so neither hath God written the same in the minde of euerie man in vane.

[Rom.2, 12.] 12. *For so manie as haue sinned without the Law,* (saith Paul) *f, shal perish also without the Law:* and so manie as haue sinned in the Law, 14. *shalbe iudged by the Law* (For when the Ger-
riles which haue not the Lawe, doe by na-
ture the things contained in the Lawe, thei-
bauing not the Lawe, are à Law unto them-
selves, which shewe the effect of the Lawe
written in their hearts, their conscience also
bearing witnesse, and their thoughts accu-
sing one another, or excusing) At that daie
16. *when God shal iudge the secrets of men by Ie-
sus Christ, according to my Gospel.* In which
wordes of Paul it is euident, that as the
wicked shal perish for breaking of the
Law of God, whether it bee the written
Lawe, or of Nature: so is the time expre-
sed when destruction shal come vpon
the wicked, namelie *when God shal iudge
the secrets of me by Iesus Christ.* There shal-
be therefore à general iudgement.

C H A P. 10.

Whether God do iudge this presens
world, or no.

But

of God his general iudgement.

But one perhaps wil saie, yea, I thanke God, I vtterlie detest al such as either doubt-of, or anie waie denie the general iudgemēt to come; I beleue it shal come, and I praiē God it maie come this weeke before the next. For doubtlesse wee had neede of a iudgement, wee haue lacked iustice a great while: tooto long hath god neglected his seruants, tooto long hath he winked at the vngodlie, and suffered his faithful children either with pouertie, or with infamie, or with slauerie, or with persecutiō, or with one crosse or other to be afflicted: where-as the wicked, theiē doe continue for riches, welthie; for health, lustie; for auctorite, of countenance; euerie waie at their hearts ease, flourishing, iocunde, and happie.

This I knowe manie doe thinke; and some, comparing the state of the godlie in this world, and of the wicked together, wil not let to saie so much: not considering that by such words they vtter out as dangerous, and damnable opinions, as anie of them are which they doe detest. Wherefore, albeit when I tooke this discourse in hand, I thought not to handle this question: yet, because I see both how it springeth of y^e premises, & is also very needful

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to be discussed in these wicked daies, and the handling thereof beside wil much confirme the mindes of the weake, & aduance the glorie of almighty God, I wil alleage such proofes for the affirmatiue part, as no cause, I hope, shalbe left of doubting, whether GOD hath care of his seruants, or doe iudge mankinde in this world.

*Divers reasons,
and arguments,
proving that
God indudgeth
mankinde.*

Thou therefore who saiest, God hath no care of the godlie in this worlde, answere I prae thee, is hee their father? If thou saiest, No; thine wordes shal condemne thee. For thou saiest in thy danielie praier, *O our Father*. If thou saiest, Yea; then hath he à fatherlie affection toward his children. *For can a woman forget her childe a, and not haue compassion on the sonne of her wombe?* Though theie should forget: yet wil not God forget his children. God then doth not forget, naie he cannot but haue à care of the godlie, because they are his children. If therefore without great follie it cannot bee saide, that earthlie fathers wil neglect their chil- dren; without extreme folishnesse thou canst not saie, God neglecteth the godly: because he is their father.

Againe, is he their Lord? If thou saiest, No.

of God his general iudgement.

No, whie doſt thou ſerue him ? whic doſt thou feare him ? whic doest thou dreade his diſpleaſure ? if thou ſaieſt , yea ; then doth he gouerne ; and if he gouerne, hee doeth iudge . For where à gouernement is, there is alſo administration of iuſtice . If therefore without great abſurditie , it cannot be denied ȳ he is à Lord ; without foule abſurdities thou canſt not deny that he iudgeth: because he is a Lord .

If thou ſaieſt, he is à Lord but in little, he doth not the office of à Lorde, he executeſt no iuſtice : in ſayeng ſo, thou bewraieſt thy madnes . For what realme; naie, what towne; naie, what house ; naie what one man can proſper without à gouernour ? For an house without an inhabiter commeth quicklie to decaie ; à ſhip without à maſter, goeth to warcke ; and à bodie without à ſoule cannot liue, and do wel . So Lactantiusb. Then iſ ſmal things, in the iudgement ^b Lactantius de *falsa Sap. ca. 20.* of the wiſe, muſt needs be gouerned ; the whole worlde is gouerned : and if gouerned , then iudged . For hee that is à gouernour, is a iudge . If therefore without meere madneſſe it cannot bee ſaide that ſmal thinges can continue without gouernours: it is extreme madneſſe to ſaie, God iudgeth not the worlde: be-

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cause he is gouernour of the same.

He gouerneth the world, thou wilt say, but hee iudgeth not among men; for the innocent are oppressed of the wicked. But listen, can God, thinkest thou, iudge the whole worlde, and yet not iudge a part? Or wil he gouerne things senscresse, and liueresse, and neglect reasonable men?

Againe, if he be a iudge, and yet doe no iustice, what doest thou make him, but a rechles, & careles person, one that fetteth al at sixe and seuen, not caring which end goeth-forward? which thing thou canst not conceiue in thy mind, much lesse report, without great impudencie; and assure thy selfe God wil not hold thee gilt-lesse for thinking so of him, who is onelie

1. Tim. 1, 17. wise c.

Last of al, I aduise thee, O mā, take heed what thou saiest, for, if thou grant, as thou canst not denie, that God iudgeth al men, and yet saiest the innocent are punished, or oppressed without iust cause whie, and the wicked cherished; then is he not a righteous iudge; and if not righteous, then a tyran; which is blasphemie be it either thought or spoken. Wherefore laie thine hand vpon thy mouth.

These are good reasons, thou confessest.

If

of God his general iudgement.

If they bee, they wil perswade thee, bee thou a reasonable man. Happilie, thou lookest for scripture. Wouldst thou haue it proued that God doth iudge? *God is the iudge of the whole world d.* *He sitteth in his throne and iudgeth right e.* That God hath care of y^e godly? *Behold the eie of the Lorde is upon thei that feare him, & upon them that trust in his mercies.* That he hath cōsideration too of y^e wicked? *The face of the lord is against thei that do euil, to cut-off their remēbrance from the earthg.* That he beholdeth y^e waies of al men? *The Lord looketh downe from heauen, and beholdeth al the children of men h.* *From the habitation of his dwelling, he beholdeth al thei that dwel in the earth, euen, the euil & the good, & that in euerie place i.*

^d Gen. 18, 25.
^e Psal. 9, 4.

^f Psal. 33, 18.

^g Psal. 34, 16.

^h Psal. 33, 14.

ⁱ 15.

ⁱ Pro. 15, 3.

Thou seeſt therefore first, that God doth nowe iudge, that thou maist thinke al iuſtice is not reserved vntil y^e time to come. Secondlie that God hath an eie vpon the godlie, that thou maist note howe hee is charie ouer them. Thirdly, how his face is against them that do euil, that thou maiest vnderſtand, howe his wrath is kindled againſt the wicked. Last of al, howe he beholdeth al men, that thou maist know, how he neglecteth no man; and not giue out, that he winketh at the wicked. For

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he beholdeth, the good for their welfare, and the euil to their destruction. With whō looke thou to haue à part, who deniest that God beholdeth the wises of me. And not onely know thou that God doth cleerelic behold thee, but acknowledge also that he wil assuredly cōdēne thee. For seeing the face of the Lord is against them that doe euil, to cut-off their remembrance from the earth: of the governement of God it must ensue, that thou who through infidelitie deniest the countenance of God, must through destruction understand the

* *Saluianus de wrath of the beholder*, saide Saluianus k, gubernas. Dei. and so doe I.

lib. 2.

Examples of
God his iudg-
ments in fore-
time.

1. Gen. 3, 23.

But the more to preuaile, vnto these reasons, and testimonies of scripture, I wil annexe moste evident examples of the iudgementes of God. For, if wee into the holie Bible, wee shal finde the same to be euen à glasse as it were of God his iudgementes from time to time. For our first Parents Adam & Euah were expelled out of Paradise ¹, through the iustice of God. The murther which Kain

² Gen. 4, 10, 11.

³ Gen. 7, 21.

⁴ Gen. 11, 6.

⁵ Gen. 19, 23.

⁶ Gen. 24, 24.

⁷ Exod. 14, 23.

committed, was reuenged in through the iustice of God. The whole worlde was drowned ²; Babel ouerthrown ³; So-dome and Gomorh burnedy; Pharao and al his host brought vnto destruction ⁴, through

of God his general iudgement.

through the iustice of God. Againe,
that Noah and his houshalde were pre-
serued ^{27.}; Lot with his wife and daugh-
ters sauued ^{28.}; Moses and the Israëlites,
deliuered ^{Gen. 7,23.} ^{Gen. 19,16.} ^{Exod. 14,21.}
the iustice of God. Againe, that Dauid in the ^{22.} ^{Wisd. 10,15.}
the deflouring of his wife; rauishement
of his daughter; rebellion of his sonnes;
banishment from his kingdome; defecti-
on of his subiectes; and in the odious
death of his sonne Absolom was puni-
shed; what was it but the righteous iudg-
ment of God, for his sinnes committed
against the cōmandements of the Lord?

In al these examples, saith Saluianus,
what is there not? would you see à ruler? Lo, ^{Saluianus do-}
he both reformeth that which is presently a-
misſe & disposeth things to come. Would you lib. 1.
see à ſcure iudge? Lo, he puniſheth malefa-
ctors. Would you see à iuſt, yet à merciful iudg?
Lo, he ſpareth the innocent. Would you ſee
yet à iudge in al things? Lo, here is iudgement.
For he reproacheth as à iudge, and go-
verneth as à iudge. A iudge pronoucereth ſen-
tence, à iudge condemneth the guiltye, and à
iudge rewardeth the innocent. Againe ſaith ² Saluianus de-
hex, And al these things, Whic? Whic? but ^{Saluianus de-}
that we ſhoulde understand that as God hath ^{lib. 2.}
iudged and puniſhed; ſo he wil euermore.

E 4

And

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And therefore we reade how euē holie men were corrected afore time by the iudgement of God, that we should know how God wil iudg vs in this present world. Because God, as he liveth alwaie, so he iudgeth alwaie; as his omnipotencie lasteth euer, so his righteousnes cdndureth; and as he is eternal, so is his iustice from age unto age.

CHAP. II.

Howe God doth iudge mankind
in this present world.

Now God iudgeth mankind in this present world three maner of waies; sometime by men, by himselfe sometime, and sometime both by himselfe, and by man too.

By man diuerslie, as by ecclesiastical persons; and by the ciuil magistrate: by the worde and power of the one; and by the sworde of the other. Therefore the worde of the preachers is saide to be the

^a 2.Cor.2. 16. *safer of death unto death to some a, and the safer of life unto life to others;* and that which officers of the Church doe binde on earth, is saide to be bounde in heauen, & that which they loose on earth, is loo-
^b Luk.18, 18. sed in heauen ^b: and Magistrates for that
^c Rom.13.1, 2. cause are calde *the ordinance of God* ^c, and said

of God his general iudgement.

saide to execute the iudgements not of man,
but of the Lord ^d d Cor. 19. 6.
and are named the mi-
nisters of Gode, yea, Gods ^e f too, not simply,
but for that theie sit in the roome of God ^f Psal. 82. 1, 2.
here vpon earth. ^{6.}

So that, when either the vengeance of
God against obstinate sinners; or a gra-
tious pardon vnto the penitent, is pro-
nounced: or theeues be hanged, witches
burned, traitors quartered, malefactors
punished; when the innocent are defen-
ded, right maintained, and iustice duelic
executed according to the lawes of God,
it is the iudgement of the Lord.

I saie, when iustice is executed accord-
ing to the lawes of God. For al the
iudgements of men in authority, though
according to lawes, are not the iudge-
ments of God. Because, manie times both
ecclesiastical persons, and that by lawe,
condemne those whom God doth par-
don; and absolue those whom God doth
condemne: and temporal gouernours
also allowe that by their lawes, which
God abhorreth. So both theeuerie in
Lacedemoniag; publique whoredome in
Assyria ^h; incest in Persia ⁱ, was: & common
stewes ^k, yea and Sodomitrie somtime of
yeere at Roime ^l, and grosse idolatrie in

^g Ex Heraclide
de politiis. I

^h Oforius de glo-
ria lib. I.

ⁱ Boënius de
moribus, & le-
gibus gentium,
lib. 2.

^k Cor. Agrippa
de Vanit. Scien-
cap. 64.

^l Tho. Swetoni-
us cōtra Hamil-
tonium Apostol-
al iam. p. 102.

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al places where the Pope hath supreme power is maintained. And therefore magistrates judging according to such laws, are not the ministers of God, but of Satan; and execute the iudgements of the diuel, not of the Lorde.

When therefore be magistrates the ministers of God? or when doe thei execute his iudgements? Surelie when they iudge according to Gods lawes. Which lawes of his be either imprinted in the mindes of al and euerie man, and are for that cause termed *the lawes of nature*; or else written in the worde of God, which is the scripture, and are called *the Decaloy or Ten-commandements*. Whatsoeuer is by the authoritie enacted contrarie to these lawes, it is the law of Satan; & what is either grounded vpon them, or done by them, God alloweth the same.

And such good magistrates, and their lawes the Lord so fauoreth, that he commandeth them to be obeied, *as his owne ordeneance* in, and that thei maie be due-
2. &c. lie put in execution, he reueileth ha-
nous malefactors often-times; and those whom men by no policie can either get, or knowe, he by his omnipotencie in his iustice doth descrie. Thus come theues and

Rom. 13, 1.

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and murtherers commonlie, and traitors dailie into the magistrates hande. And whie? No doubt, because the Lord would haue it knownen, that he is à righteous, and à most iust auenger of enormous crimes, and y' albeit by his almighty power, he can : yet through his wisedome he wil haue the ciuil magistrate to punish such, and that partlie that others maie be terrified by their punishment from following their example: but especiallie that notorious offenders maie haue notorious and deserued correction.

Againe, he iudgeth by the ciuil Magistrates, when through strength of armes, and force of warre, the innocent are defended against al enemies whatsoeuer, be theie domestical or forreigne usurpers of another's kingdome, or Tyrants in their owne. And theie who take such warres in hand, are saide *to fight the Lordes battel*, as both Ioshua ⁿ, Dauid ^o, Machabeus ^p did, & praised be God our renoumed Queene doth, both in defending her loial subiects against al enemies; and in protecting the oppressed against usurpers.

By himselfe the Lord also doth iudge and that diuerslie. And though in al his workes he be maruelous: yet most wonder-

ⁿ Eccles. 46, 1.

2. &c.

^o 2. Sam. 17, 24

2. Sam. 18, 1.

2. &c.

^p 2. Macc. 15, 7

8. &c.

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derful is he in those his iudgements. For he iudgeth secretelie, and he iudgeth openlie; he iudgeth particularlie some, & he iudgeth vniuersalie, al mē by himselfe.

Secrete iudgements of God.

By his secrete iudgement he stirreth vp the hearts of man against man manie times, and againe maketh some to be extraordinarilie fauoured. This do the godlie note. And therefore when either theie do finde for loue, enimitie; for good wil, hatred; for benefites, ingratitudo; or get y friendshipe which theie never looked for: the one theie impute vnto the righteous iudgement of God for their neglecting his loue, & requiting his friendshipe with vnkindenes, & his manifold good turnes with vnthankfulnes; and for the other theie crie with the Psalmist q, *To come unto preferment is neither from the East, nor from the West, nor from the South, but God is the iudge, he maketh low, and he maketh hie.* By this iudgement the Lord both taketh awaie good magistrates sometimes; turneth the heartes of Princes; and changeth the state of Common-weales. For à true sentence is that of Comineus ^r; *God suffereith no wickednesse to goe unpunished, although sometime it be long ere he take vengeance. For so often as we see anie notable al-*

¶ Psal. 75.6.

7.

^s Phil. Comineus Commens. suor. lib. 6.

terat-

of God his general iudgement.

eration in mightie Princes, we ought certainlie to persuade our selues that it procedeth from the iustice of God. And by this judgement he succoureth, yea and preserueth his Church miraculoslie from destruction; and also punisheth the enemies of the same from time to time.

Secretelie also the Lorde doth iudge, when hee toucheth the minde of man with the feeling of sinne and wickednes. And this iudgement of God, if the holie spirite be not assistant, is vnpportable, For herebie diuers haue desperatelie finished their lines; as Kain, Iudas, and in our age Franciscus Spira. By this iudgement diuers which seeme in manie outward and worldlie respectes, as either for authoritie, or for their nobilitie, or for their places, or for their learning, or for their profession, or for their wealth, happie; yet are theie by the testimonie of their gnawing conscience, which accuseth them continualie of hainous and manifolde crimes, in a cursed state, and condition.

Last of al, when the wilful despisers of God his mercies preached by the Gospel, and the malitious resisters, or peruertors of his worde be deliuered vp into reprobate mindes, wherebie theie take

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take darkenes, for light; sower, for sweetes; for trueth, falsehoode; wickednes, for holines, superstition, for true religion, mans fantastical imaginations, for the verie seruice of God: and folowe, without remorse of conscience, or sense of wickednesse, sinne, and that with greedinesse, what is it but the secrete, yet righteous judgements of the Lord?

[¶] Rom. 1, 21.

22. Secondarilie, without the ministerie

^{23: &c.} of man God iudgeth by himselfe open-
Open iudgements lie to the sight of the worlde by diuers
of God. means, as by fire sometime, by water sometime, by the earth sometime, &c. By which, and such like the Lorde in his iustice doth punish vs in these daies manie times. So haue we bine by great fires, great inundations, great earth-quakes, great plagues, corrected: yet verie mercifulie. For we are neither consumed of

[¶] Gen. 19, 23.

fire, as Sodome was ^t, nor drowned of

[¶] Gen. 11, 6.

²⁴ water, as the olde world was ^u, nor swal-

[¶] Numb. 16, 31.

lowed vp of the earth, as Korah, Dathan,

³² and Abiram were ^x: and that, not because

[¶] Psal. 106,

¹⁷ we are more innocent nowe in the sight

of God, than theie were, nor God is, ei-

ther lesse righteous, that he wil not, or of

lesse power, that he cannot punish so se-

uerelie as euer he did: for both we are by

so

of God his general judgement.

so much more wicked than theie were, as we contemne greater benefites than euer theie enioied , and God also is as righteous for iustice, and for his power as migh- tie, as euer he was. *For he is the Lorde and changeth not y.* But of his infinite mercie ^{Mal.3,6.} he bringeth vs not vnto vtter confusion, but punisheth vs by litle & litle, because we shoulde amend.

Thirdlie , by himselfe God openlie ^{Examples of} punisheth particular men, and that no- ^{God his iudge-}
toriouslie, that others maie beware . Thus ^{mens upon}
hath he punished long-ago both Herode ^{particular men.}

Antipa, for his crueltie , and Herode Agrippa for his pride, and Cerinthus, and Arius cursed heretikes, for their blasphemies , and the enimies of Narcissus for their periurie, and Hatto of Maguntia, for insatiable couetousnes, and crueltie, and Dalburgius of Worines in Germanie, for his lewde and vnchaste conuersation, and to omit a number mo, Frier Bacon for his familiaritie with Satan. For one of those

^z Ecclesiast.

^a cens. I. lib. 2. cap.

³ p. 30.

^z Act. 12, 23.

^b Paulus ab

Eirzen Eth.

^c doct. 2. ca. 19.

^c Paulus ab

Eirzen, ibidem.

Narcissus

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Narcissus his enimies with fire, another with an odious sicknes, & y^e third hauing lost his eies with weeping perished miserablie d; Hatto was pursued, yea at y^e lēgth deuoured of Myce and Rats e; Dalburgius going to naughtie companie in the night, fel into à cellar, and so tooke his death f; and Frier Bacon pined-awaie with hunger, hauing both à greedie desire to eate, and plentie of meate to feede g vpon g.

^a Euseb. lib. 6.
cap. 9.

^b Eccles. hist.
Cent. 10. ca. 10.
p. 590.

^c Georg. Major
Tom. 2. Homil.
fol. 745.

^d Francis Coxe
in his briefe
treatise concer-
ning the dete-
stable wickednes
of Magicals ci-
ences.

And of verie late yeares, what notable, and howe manie examples of God his iudgements against wickednes haue we seene? What à death came Anne Auerie (a notable example of auarice) for her wilful periurie vnto? How died widowe Barnes, because she wold haue defrauded her owne children of their portions of goods due vnto them by Lawe? Howe desperatelie did father Lea finish his life, for bearing false witnessse to à matter? Howe died one Thomas Hil at Feuersam in Kent for murthering his owne Mother? Did not the verie excrements of Anne Auerie come-out of her mouth? Was she not stroken with such à sickenes, and that sodenlie, that neither her feete could moue, nor her mouth speake, nor

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nor anie member of hers in à manner do the duetie it should? Died she not odiouslie in à stinking stable for her abhomina-ble couetousnes and periurie? Fel not wi-dowe Barts out of an hic windowe, and so brake her necke? Did not Father Lea dispatch himselfe with à rustic knife, and that two yeares after hee had forsworne himselfe? And did not fiue smal points strāgle, in strange manner, Tho. Hil: Read the little treatise intituled, *A viewe of ex-amples; & if thou haue the French tongue,* The Booke was printed at Mor- ges this yeaer 1581. par Iean & redoutables iugemens & punitions de dieu le Preux. aduenus au monde, &c. and there thou shalt see that punishments haue binne ex-ecuted vpon some one or other, for the violating of euerie commandement of the Lord. The which, and such like exam- ples God he sendeth daie by daie, that men should know & consider, how that maie happen vnto euerie forsworne, blasphemous, & wicked person, which hap-peneth to anie. Finalie, God as he iud- geth particularlie some for some special sinnes: so he iudgeth vniuersalie al men, when he taketh them out of this worlde by death. *For the wages of sinne is death h.* Rom.6,23. Of which sith euerie man is guiltie, no

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man escapeth the punishment of sinne,
which is death. For, *it is the condition of al*

^{1.} Eccles. 14.17. *times, I thou shalt die the death: And it is*
^{2.} Heb. 9.27. *appointed unto men, that theire shal once*
^{3.} Rom. 5.12. *die k, For so much as al men haue sinned 1.*

^{4.} Rom. 8.2. *But the law of the spirite of life which*
is in Christ Iesus, hath freed vs m from
the lawe of sinne and of death; whie ther-
fore doe we die, and are not forth with
clothed with immortalitie? I aunswere

^{5.} Bern. serm. ad
milites, Cap. II. *with Bernard n, It is that the trueth of God*
maie be fulfilled. For seeing God loueth mer-
cie and trueth, man is to die, because he pro-
phecied that he should, & yet shal rise-againe,
least God seeme to forget his mercie. So ther-
fore death although it beare not dominion al-
wie: yet notwithstanding it abideth for the
trueth of Gods sake, or for a time in vs: enen
as sinne although it nowe raigneth not in our
mortal bodies: yet are wee not without the
same.

The thirde manner of God his iudge-
ments is both by himself, & by man too.
As when he not onelie suffreth y Magis-
trate to punish the bodies, but also him-
selfe tormenteth y minds of malefactors
by himselfe. Exāples of which his iustice
I wil recite two: one shalbe of a murthe-
rer executed at Vienna, named Paul; the

of God his general iudgement.

other of Muntzer the traitor put to death in Germanie. For Paul, hauing not onelie robbed his owne master of that monie which with great paines and toile he had gathered for the reliese of him and his in necessitie: but also murthered, to make his waie sure, first his felowe workman, then à maide seruant, then his master, next his mistres, and last of al à poore young infant à maiden childe, and being miraculously by God himselfe apprehended at Ratisbone à citie distant from Vienna 50 Germane miles, deliuered into the hands of the magistrate, by them conueied to the place where that horrible fact was perpetrated, and there, according to the lawes of that countrie, adiudged vnto à most bitter death, amid his paines, which were most greeuous to fleshe and blood, he openlie confessed y al his bodille torments did not so much affliet his flesh, as the last wordes of the poore infant and innocent, whome among the rest he had murthered, did torment his minde. For when he came with bloodie hands to kil her, y sweet babe entreated him earnestlie to saue her, promising y best thinges which she had for a recompence of his mercie, in these words: O Paul, good Paul,

*Paul the mur-
therer.*

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* D.G. Maior
Tom. 6. Hom.
fol. 509. b.

do not thou kil me, and thou shalt have al my
poppets whensoeuer thou wilt. Those words
from the time hee had murthered her,
were as corosies at his heart; and at his
death as the paines of hel to his soule: so
testifieth à good , and à godlie wtiter o.

Muntzer the
Traitor, Father
of the Anabap-
tistes.

? D.G. Maior
Tom. 7. fol. 612,
b.

Muntzer also, being readie to be put
vnto death for raising the poore Coun-
trie-men in Germanie against their leige
Lordes, and gouernours, was so vexed in
minde, that such as stooode by him, when
he was to be executed , might sensiblie
heare his heart to pant, shake, and beate-
againe. So did God for his part shewe
his iudgement vpon him for his wicked-
nes; as witnesseth D. George Maior p.

CHAP. 12.

Whether al the wicked are punished in this
worlde; and whie theire are suffered
in the opinion of man
to florish.

I F God then so fauour iustice, some wil
saie, he should iudge and punish al the
wicked in this world.

No wicked man
but hath his pu-
nishment.

He should in deede, and he doth. For
there is not à wicked man vpō the earth,
whome

of God his general iudgement.

whome God in his iustice one waie or other; either by his Magistrates, or by himselfe; either by his secrete, or by his open iudgements; either by an accusing conscience, or by casting him of into à reprobate minde; either by sickenes, or by pouertie; by aduersitie, or by prosperitie, doth not punish. But it maie be obiected, to haue à guiltie conscience, is an heauie crosse; and to be vtterlie forsaken of the Lorde, and possessed of Satan, is of al the foreft plague, which can fal-vpon man in this world; aduersitie also is à grieuous punishment, but that prosperitie can be à crosse, that is a Paradoxe in the opinion of the world. I grant it is so. For so theie haue alwaies thought. Therefore the Romans with Cicero; the enimies of Job, & the aduersaries of Paul in their owne eies were; & the Turks as theie thinke them-selues are happie. And why? The Romans had al the world as it were in subiection, Job his enimies liued at their heartes ease, Paul his aduersaries were not touched with aduersitie, as theie thought, y^e Turks doe florish. Wheras contrariwise y^e Iewes with Cicero, Job euen of his friendes, Paul of the barbarous people, Christians of the Turkes, are iudged accursid.

F 3

But

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But whie? The nation of the Iewes are vanquished, are carried from their native countrie; are detaine in captiuitie, said Cicero^a.

Job was in miserie; And who euer perished being an innocent? or when were the godlie

^a Cicero Orat.
pro L. Flacco.

^b Job 4.

^c Actis 28,

^d Azoara 12.

destroied? saide the fained friends of Job b. Paul had a viper vpon his hande; Therefore he is a murtherer, and though hee haue escaped the sea, yet vengance wil not suffer him to live, saide barbarous people c. Christians are but fewe for number, and for power nothing so mightie as they haue bene; theie endure much affliction and troubles in respect of others; therefore they are not the sonnes of God, saith Mahomet d.

These are the rash, and sinister opinions of the world. When god sendeth prosperitie hee loueth; but when aduersitie doth come, hee hateth. But the godlie are of an other minde. For albeit when such as feare God enioie prosperitie, they thinke it an argument of his fauor: yet when the wicked haue the same, in their iudgemēt, it is a token of his displeasure. Therefore Augustine in a certaine place doth saie, *The men of this world are unhappy, that is, in their wealth theie are poore; in their health, sicke; and in their felicity, they are accursēd.* For when the

Lord

of God his general iudgement.

Lord seemeth not to be angrie at al with the wicked, he is most displeased. So Bernarde, *when God is not angrie, as mē thinke,* <sup>• Bern. super
he is most angrie.</sup> And this may appeare to *Cantic serm. 41* be true both in the Romans, in respect of the Iewes; in Job his friends, as they were called, in respect of Job; in the barbarous people in respect of Paul; and in the Turkes at this day in respect of Christians. For who were out of God his fauour more than the Romans; than Jobs friends; than Paul his aduersaries: and who more miserable in deede than the Turkes, notwithstanding their prosperitie? And such is the state of the wicked at al times.

Then whie doth the Lorde suffer the wicked in the sight of men to florish: and whie doth hee not in iustice confounde them speedilie, and vtterlie?

Sundrie reasons may be giuen hereof. For either of his wisedome he thinketh it no due time as yet to punish them; or of his mercie he spareth them, because they shoulde repent; or in his iustice hee hath quite forsaken them. In his wisedome he spared Sodome, vntil the sinnes therof were exceeding ripe, and cried-up to heauē for vengeance: in his mercie he ^{• Gen. 18, 21.} spared y old world an hundred & twenty

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yeeres, that theie might amende g: in his justice oftentimes he spareth the wicked in this present world, because he hath giuen them ouer into reprobate minds, and reserued thē for euer-during torments in the life to come. So doe good Physicians suffer such to haue their wils with-out gaine-saying them, who are past recouerie. But, as they who are so desperateliē sicke in bodie, are nigh vnto death; so they whom God forsaketh, and leaueth to their owne lusts, are nigh vnto damnation. And as calues the fatter they be, the nigher they are to be killed; and as trees the bigger theie are, & the more vnfruitful, the nigher to bee hewen-downe: so the prosperitie of the vngodlie, is an vndoubted argument of their destruction at hande. Which punishment of theirs shal thē by so much be the more grieuous & intolerable, by howe much the time was great before the Lord executed his iudgment. Pharao is a notable example hereof. For hee was long spared, but at the

^b Exod. 14, 21. length ouerwhelmed in the red sea ^b.
Psal. 78, 22. So is Balthasar, who in the middes of
Wisd. 15, 13. his iolitie came to destruction i. But
Dan. 5, 19. 29. they which are best knowen, and most
30. of al to be noted, are Sodom and the old
world,

of God his general iudgement.

world, the one whereof was vtterlie consumed with fire ^k, the other drowned with water ^l: both special examples of ^{Gen. 7, 17. 18.} the sudden, and vtter damnation of the vngodlie.

^{24.}
^{25.}
^{67.}

CAP. 13.

Causes whie the godlie doe endure such miserie, and troubles in this worlde.

EVrthermore, it maie bee demanded, Whie such as feare God of al others most zelouslie, and fauour religion best, suffer such miserie, and affliction in this present world, as they do?

I answere: one cause is in them-selues, through their zeale of godlinessse, they chuse it: another in Satan their enimie, through his malice against them, hee seeketh it: a third in God, who partlie of his wisedome, and of his iustice partlie, doth send it.

For, to speake seueralie of these causes somewhat, doubtles the godlie endure affliction oftentimes, when wold they but assēt vnto sin, or consēt vnto the wicked, they migh florish in al outwarde happi-

F 5 nes,

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nes, and worldly, as they cal it, felicitie. But, for that they haue the feare of God alway before their eies, and thinke-upon the valor both of religion, & virtue, they chuse rather to be afflicted for righteousnes sake, then either for wickednes to be aduanced, or that the glorie of their profession should be blemished. Herebie manie endure displeasure, which might haue fauor; manie suffer pouertie, which might be rich; manie be obscure, which might be of countenance; and manie are in great aduersitie, that might doe wel in the worlde. So Michaiah for speaking the

^a 2. King. 22, 26. truth faithfullie without flatterie^a; Dani-
^b 27. el for seruing the true God zelously with
^b Dan. 6, 16. out hypocrisie ^b; olde Eleazer for obser-
^{17. &c.} 17. using the holie Lawes of his God religi-
^c 2 Macc. 6, 28. ouslie ^c; Ioseph for his loialtie to his ma-
^d Gen. 39. 12. ster ward^d, and such like both were puni-
20. shed, and are daily afflicted.

Of which their inuincible courages manifold commodities do arise. For, first in so doing albeit they lacke outwarde comfort of the world: yet they haue the inwarde ioie of a good conscience, which, as
^e Prov. 15, 15. Salomon saith ^e, is a continual feast.

Secondlie, they giue testimonie vnto the worlde, how they fauor Christianitie and

of God his general iudgement.

& religio; not of hypocrisie, or in worldlie respectes, but of pure zeale: and that theie regarde those wordes of our Sauoir f, *Whosoever shal confess me before men,* ^{f Mat. 10, 32.} *him wil I confess also before my Father,* ^{33.} *which is in heauen.* *But whosoever shal denie me before men, him wil I also denie before my father which is in heauen:* Againe, ^{37.} *He that loueth father and mother more than mee, is not worthie of me.* *And he that loueth sonne or daughter more than me, is not worthie of me.* *And he that taketh not his crosse, and followeth mee, is not worthie of me.* *He that wil saue his life shal lose it; and he that loseth it for my sake, shal saue it.* ^{38.} ^{39.}

Thirdlie manie-times therebie theie winne such as are without, & make them to glorifie God, & to forsake either their naughtie life, if theie haue beene sinners; or their idols and errors, if theie haue beene superstitious.

And last of al theie both encourage the weake, and confirme the strong in good motions, by their examples.

Again, considering how it is impossible to please God, and in the world to florish too; and that such thinges as delight the bodie, are extreme enimies to the soule, theie voluntarilie abandon al occasions that

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that maie with drawe them from God, or quench the zeale of virtue within thē. Whereof it is that theie doe, yea it cannot be but theie must suffer manie troubles, as Lactantius noteth g. For, it is verie hard to be holie in this worlde, and happy too. Therefore theie doe chuse and willinglie for welth, pouertie; for pleasure, paine; for à florishing state, affliction: and though theie doe neither with Democritus, pluck-out their eies h; nor with Spurina, deface their faces i, nor with the Monches liue by them-selues; nor with the superstitious Iesuites whip their owne corpses: yet with Saint Paulk, *theie beate downe their bodies*, that their flesh preuaile not ouer the spirite.

Furthermore, insomuch as the diuel is for power mightie, in that hee is à Prince l; and his hatred is deadlie, because there is enimitie betweene his seede and the godlie m; and his crueltie vnsatiable, being à dracon n; and his subtleties manifolde, because he is a serpent o: maruel it is not, though the saintes of God in this worlde, wherein theie are but strangers p, enioie neither such ease, nor such honor, nor such prosperitie, as the wicked doe.

Not

*S. Lactant. de
divino præmio,
cap. 5.*

*b. Cicero lib. de
finibus.*

*i. Valer. Mar.
lib. 4, Cap. 5.*

k. 1 Cor. 9, 27.

l. John. 14, 30.

John. 16, 11.

m. Gen. 3, 15.

n. Revel 20, 2.

o. Revel 12, 9.

Revel. 20, 2.

p. Heb. 11, 13.

14.

Heb. 13, 14.

of God his general iudgement.

Notwithstanding whatsoeuer the di- Power of Satan
uel doth against them, it is because God what.
doth either sende him, or suffer him. And
therefore although his hatred, be mortal;
his crueltie, extreeme; and his sub-
tleties, past finding-out: yet can he doe
nothing to hurt the godlie, without God
permit. So that his wil is nougnt, but
his power is good. For his wicked wil is
of himselfe: but he hath no power, but
from God. Which power notwithstanding
the Lorde alwaies doth moderate,
that of his malice he cannot afflict, more
than the wil of God is, he shoulde. This
maketh the godlie neither to feare the
power, nor to set a rushe by Sathan for
al his malice. Because he can do nothing
but by sufferance.

God also himselfe doth bring the
godlie into troubles, and that as afore I
said, partie of his wisedome, and partie
of his iustice. In his wisedome he doth
correct them for diuers ends. First to trie
whether theie are such indeede as theie
would seeme to be. For manie doe both
thinke themselues, and are thought also,
to be valiant Christians, who in the time
of temptation are but verie cowardes. And
therefore, as when warre is hot, men are
pro-

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proued, whether theie haue hearts or no:
So affliction sheweth who is the faithful
Christian: For God proueth them, and fin-

³ Wisd. 3, 5. dech them meete for himselfe q. He trieth
6. the as gold in the fornace, & receiueſt them
as a perfect fruite offering. He hideth himſelfe oftentimes, and turneth-awaic
his face, but not in wrath: It is to trie,
not to deſtroie them^r. Yet trieth he not

^s Berth. ſerm. in
natiuit. Mariae. Christians the better to know them himſelfe. For he both knew them before
theie were fashioned in the wombe ſ; and

^t Psal. 139, 15. 16. continualie beholdeth the ſecretes of
^u 1. Sam. 16, 7. mans hearte t. But that both theie
Pſal. 7, 9. them ſelues, & others alſo ſhould ſee what
Act. 15, 8. theie are.

Secondlie, to bring them into his
feare. Because in prosperitie euен the
righteous oftentimes forget the Lord: but
in aduersitie theie remember him. For
as the ſtarres do ſhine in the night, but in
the day time are not ſeene: ſo the virtues
of men which in prosperitie appeare
not, in aduersitie are moſt glorious to be-
holde. And then theie ſee both the
frailtie of their owne nature, and theie
acknowleſge it; and the vnspeakable
mercie of God, and theie commiende it;
and the general iniferie of mankind, and
they

of God his general iudgement.

theie bewaile the same . This made the Prophet to saie ^a , *In the daie of my trou-
ble I sought the Lorde; my sore ranne, and
ceased not in the night: my soule refused
comfort . I did thinke upon God, and was
troubled: I praied, and my spirite was ful
of anguish . Againe ^x , Lord, in trouble they
haue visited thee: theie powred-out à praier
when thie chastening was vpon them . And
againey, *Before I was afflicted, I went astray,
but nowe I keepe thie worde . It is good for
me that I haue beene afflicted, that I maie
learne thie statutes .**

Thirdly, ^y they may be like vnto Christ; and that partlie because he is their eldest brother . Nowe no reason is it , that the yonger brethren should haue greater preheminence then the eldest , so longe as he is good . But Christ their eldest and good brother suffered , and so entered into his glorie ^z , wherefore the yonger, ^{z. Luke.24, 26.} and wicked of necessitie must looke for troubles . For otherwise theie are neither the sonnes of God , nor the heires annexed with Christ ^a . Partlie for that he ^{a. Rom.8, 17.} is their master . But he was persecutde , and hated ^b . Therfore they are to looke for persecution and harted . *For the ser-
vant is not greater than his master: but*

19.

a

^{b. John. 15, 20.}

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a greate praise is it for seruantes rightlie to follow the steppes of their Lordes. It sufficeth the disciple to be as his master; and for the seruant to be as his Lorde. And partlie, because theie are comman-
 ded to follow his steppes. For so saith
^{1. Pet. 2. 21.} Peter c, *Hereunto ye are caled. For Christ also suffered for vs, leauing vs an ensample that we shoulde followe his steppes.* And
^{2. Tim. 2. 11.} Paul d, *If we be dead with him, we also shal live with him. If we suffer with him, we shal also reigne with him.* As who should saie, *If we die not, as he did, we shal not live with him; and if we suffer not after his ensample temporal affliction, we shal not reigne with him in eternal felicitie.*

Fourthlie, that both thei selues should be assured, and others know howe theie are not of the world. For God hath chosen them out of the world. And ther-
 fore theie are hated e. For which cause the doctrine of the Gospel is caled the word of the crosse; and the prouerbe is, *Crux comes Euangeliz*, *The crosse accompanieth the Gospel*, because the worlde doth persecute the professors of the same: not for anie euil which theie doe, but for that theie reproue y^e works of darknes which thing the worlde cannot abide.. And there-

of God his general iudgement.

therfore theie persecuted the Prophets, Apostles, and Sainetes of G O D from time to time. Then seeing theie protest the same trueth, let them prepare them-selues vnto the like patience, *For we must through manie afflictions enter into the kingdome of Godf.* *And al that wil live godlie in Christ Iesus shal suffer persecution g.*

¹ Act. 14, 22
² 2.Tim. 3, 12.

Fistlie, to put them in mind what they are ; and whither theie tende. For in this world theie are pilgrims, and strangers ^h; their countrie is heauen ⁱ. Which countrie theie woulde little couet-after, enioied theie prosperitie according vnto their heartes desire. O death, saith Ecclasticus ^k, howe bitter is the remembrance of thee to a man that liueth at rest in his possessions ; vnto the man that hath nothing to vexe him, and that hath prosperitie in al thinges ; yea vnto him that is able to receive meat ! O death, how acceptable is thie remembrance unto the needful, and unto him whose strength faileth ; and that is nowe in the last age, and is vexed with al thinges, and to him that dispareth, and hath lost pati-
e-
ce ! Therfore y^e Lord knowing this, doth in his wisedome crosse, & afflict his ser-
vants on al sides, that theie maie be out of loue both with the world, and with the

G things

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^{1.}I. John. 2, 15. thinges in the worlde¹, and desire as
^{2.}Phil. 1, 23. Paule did to be loosed, and to be with
 Christ m.

Sixtelie, that it maie appeare howe
 the godlie doe fauor Christianity and re-
 ligion not for temporal profit, or prefer-
 ment; not for glorie and praise of men,
 or in anie worldelie respect, but princi-
 palie of meere zeale and duetie to God-
 ward.

Seuenthlie, that their deliuernace,
 which in the iudgement of mā could ne-
 uer come to passe, maie assure the con-
 sciences of them, and others too, of God his
 continual prouidence, and presence with
 his seruantes. So doubtles the miraculous
 deliuernace both of Ioseph out of his
 troubles; of the Israēlites, out of Egypt;
 of Dauid, out of the handes of Saul; of
 the three yong men, out of the consu-
 ming fire; and of the godlie from time to
 time, out of the cruel pawes of rauening
 wolues, tyrants, and oppressors, doth not
 a little strengthen the mindes of al the
 godlie in their miseries; and confirme
 their faith touching the continual pre-
 sence of God with his seruāts at al seasōs.

Eightlie, to shew that intolerable shal-
 be the paines of the reprobate. For, if
 God

of God his general iudgement.

God so afflict his Children ; howe wil he torment his enimies ! If he spare not the righteous ! how wil he punish the reprobate. If judgement begin at the godlie ; what shal the ende be of them which obeie not the Gospel n ! If the righteous scarifie be saudc ; ^{"1. Pet. 4, 17."} where shal the ungodly & the sinner appeare ! If he doe so to the greene wood ; what shalbe done to the drie o ! And if he plague them which cal- upon his Name , how wil he afflict such as feare him not p ! ^{"Luke 23, 31."} ^{"P. Jer. 25, 29."}

Last of al , that the righteous maie atteine the rewards which are promised to the miserable of this worlde ; according both vnto these words of Christq, Blessed are theie which suffer persecution for righ- teousnes sake, and these also of Paul r, Our light affliction, which is but for à momët, cau- seth unto vs à farre moste excellent , and an eternal weight of glorie.

CHAP. 14.

That God in his iustice doth punish his seruantes for their sinnes.

IN his iustice God also doth punish euē his sainctes for their offences . Because theie are guiltie not onelie of original, but of actual also; not only of secret, but of

G 2 known

A discontrie Apologetical

knowne sinnes beside. Of original, be-
cause Theire are borne in iniquitie, conceiued

^a Psal. 51, 5. in sin a; and their harts, are euil euuen frō their
^b Gen. 8, 21. youth b: of actual, For who can saie, Mine
Gen. 6, 5. heart is cleane c, I am cleane from sinne?
^c Pro. 20, 9. There is no man that sinneth nōd: of secret,
^d 1. King. 8, 46. There is no man that sinneth nōd: of secret,
2. Chro. 6, 36. for, If thou ô Lorde, streightlie markest in-
Eccl. 7, 22. quities, ô Lord, who shal stande? If I would
^e Psal. 130, 3. iustifie my selfe, mine owne mouth shal con-
demne me; If I woulde be perfect, he shal
^f Job. 9, 20. iudge me wicked f; yea my cloathes shal iudg
^g Psal. 51, 31. me filthie: and of knowne, for, I know
^h Sam. 3, 3. mine iniquities g, and my sinne is ever before
me; Againe, In manie thinges we sinne
2. al h. Seeing then so manie waies the god-
lie are guiltie of sinne, what maruel
though God as a righteous iudge, doth
feuerelie in his iustice pinish them for
the same!

*Cogitations of
the godlie in
their troubles*

In this their affliction the godlie haue
continual consideration both of them-
selues and their miserie; and of God and
his mercie. In themselues theire compare
their sinnes, and their miserie together;
and by the greatnes of their affliction theire
gather, what an ouglie, filthie, and abo-
minable monster sinne is. Theire con-
sider that by their sinnes theire haue of-
fended not man but God, who is soue-
raigne.

of God his general judgement.

raignelie, and infinitelic righteous: and
that impossible it were for them to be sa-
ued, except some extraordinarie pardon
did come. At the remembrance wher of
theie do euен tremble & quake-againe,

As Dauid did when he saide i ; Thine
arrowes haue light vpon me , and thine hand
lieth vpon me . There is nothing sounde in
my flesh , because of thine anger ; neither is
there rest in my boanes because of my sinne .
For mine iniquities are gon ouer mine head ,
and as a weightie burden thei are too hea-
tie for me . My woundes putrifie and cor-
rupt because of my foolishnes . I am bowed &
crooked verie sore : I goe mourning al the
daie . For my reines are ful of burning ; and
there is nothing sound in my flesh . I am weak-
ned and sore broken , I doe roare for the ve-
rie griefe of mine heart . And afterwarde ,
Mine heart panteth , my strength faileth ,
and the light of mine eies , euen thei are not
mine owne .

By which words the affections, & sorrows of those men who truly doe repent and weigh their wickednes in equal balance, are described. For theie conceiue of their sins, not as the hypocrites doe, according to their owne opinions, & fleshlie imaginations ; but thei^e place before

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their eies, first the maiestie of his person whome theie haue offended, name lie God: then the filthines and abhomination of sinne in it selfe: and last of al the punishment which theie deserue for sinning by the sentence of the Lawe: and according to the maiestie of God which is most sacred; to the nature of sin, which is most abominable; and to the tormentes y theie deserued, which are endlesse, & intolerable, theie do think of their offeices.

The great mercie of God in punishing sinneful man.

In God theie note iustice and mercie. For of his righteous iudgement it is that theie are punished, & of his mercie, y theie perish not vtterlie. And although theie are scourged sometimes gentlie, & sometime sharplie: yet alwaies fauourable. *For when he is angrie hee sheweth mercie k, and in the time of trouble forgiueth the sinnes of them which cal vpō him.* Therefore, blessed are theie whome God correcteth. For though he woundeth them, yet hee healeth them: though he smiteth them, yet he maketh whole againe: though he sedeth troubles, yet at length he deliuereth: though he doeth afflicct m, yet he forfaketh not; and though he casteth down, yet he raiseth vp againe. For he tempereth his iustice with mercie vn-

Tob. 13, 2.

Job. 5, 17.

18. Job. 18, 19.

2. Cor. 4, 8, 9.

of God his general iudgement.'

to the preseruation of his seruants.

But howe come theie by such mercie?
Euen through the obedience of Iesu
Christ. For he was wounded for our of-
fences ^{n.}; and made à curse for vs ^{o.}, so
that by his stripes we are healed ^{p.}, & de-
liuered though not from worldelie pu-
nishment, yet from the guilt of sinne;
wherbie we appeare boldlie before God,
being iustified through his obedience, &
and made cleane by his bloud.

These thinges when the godlie doe
thinke-vpon, as seldome theie are quite
out of their minds, theie do magnifie the
goodnes of God exceedinglie, partlie for
punishing them, which is an argument
to their consciences, not onelie ^{q.} theie are
his children (for *theie who are without cor-* ^{q. Heb. 12, 8.}
rection, are bastards, and not sonnes q.) but al-
so that hee loueth them entirelie (be- ^{Heb. 12, 6.}
cause, whō the Lord loueth he chasteneth r,
and correcteth them for their profite, that
theie maie bee partakers of his holines,
and bring-forth the quiet fruite of righ-
teousnes: Partlie for punishing theē in this
world, and not in the worlde to come;
with lenitie, not in his furie; as his chil-
dren, not as seruantes; and as elect, not as
cast-awaies.

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But especialie theie praise him for

^{*Col. 1,} 21. their reconcilement vnto God y Father*
^{†. Pet. 1, 19.} by the pretious bloud of the immaculate
^{‡ Rom. 5,} lambe Iesus Christ^s: wherebie theie be-
 beleue that none afflictions can hurt
 them. And therefore theie reioice^t, kno-
 wing that tribulation bringeth forth pa-
 tience; and patience, experience; and ex-
 perience, hope; and hope maketh not a-
 shamed, but boldlie to endure al manner
 of troubles; and earnestlie to desire not on-
 lie a quite deliuernace from sinne, but al-
 so that quiet state, where shalbe no more
 death, neither sorowe, neither crieng, nei-
^{*Reuel. 21,} 4. thier paine^u.

CHAP. 15.

*Against à vane opinion that the Saintes,
 yea in this world, haue no
 sinne.*

Notwithstanding this being so appa-
 rent, that it cannot be doubted of; &
 so true, that the Scripture doth confirme
 what so euer hath bine written: yet some
 fantastical heades wil not let to saie, yea
 and to publish also, that the Saintes are
 without al manner sinne, or do not sinne
 at al.

Whose

of Gnd his general judgement.

Whose wordes if theie be true , then doth God against al iustice in punishing them so seuerelie, and that without ceal-sing, who deserue not the same , beeing pure from al contagion of wickednes. For this necessarilie must be inferred vp- on their wordes, although happilie theie do not marke so much. To proue their opinion theie bring diuers, as theie thinke, substantial arguments; of which I wil recite, though not al, yet the strongest, that such as either be assaulted by their Sophismes; or shal heare their argumentes, maie the more easilie both dissolute , and abhorre them.

Theie saie therefore by an argument à divisione:

The Saintes are without both original & The Antecedent
actual sinnes: & The Consequent

Ergo theie have no sinne.

For confirmation of their false antecedent , theie first labour to proue that theie are without original sinne, and that by this argument.

That sin which is forgiueñ, remaineth not. The Maior.

But Baptisme is à seale to assure the con- The Minor.
sciences of the faithful, that original sinne is forgiuen:

Therefore it remaneth not. And if it doth The Conclusion,

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not remane, then are the Saintes without ori-
ginal sinne.

Answer.

^a Rom.5, 6.

7. &c.

I. Pet. 3. 18.

^b John 1, 29.

^c Isai. 53. 5.

^d 1. Cor. 6. 11.

Ephes. 2. 23.

^e Rom. 4. 5.

^f Rom. 4. 7.

The Maior.

The Minor.

^g Rom. 8. 1.

The conclusion.

The answere.

The Maior is vntrue. For original, yea
al sinnes are forgiuen through the obe-
dience of Christ. For he being iust, did suf-
fer for the uniusc a; and hath taken-awaie
the sinnes of the world b; so y^e by his stripes
theie are healed c, and sanctified by his
bloud d. Yet remaineth, though there
raigneth not, much wickednes yea in the
godlie, as both concupiscence of the hart,
and other sinnes. Which sinnes (although
theie remane in them) are not to their
hurt, because theie beleue in him that
iustifieth the vngodlie e. For, their faith
is counted for righteousnesse; and theie
are in God his sight, pure, holie, and
faulcklesse. Wherof it is that *Theie* are pro-
nounced *Blessed*, not which are without
sinnes, but *whose iniquities are forgiuen* f;
not theie which are pure from al wicked-
nes, but *whose sinnes are couered*.

Secondlie, to proue that theie are with-
out actual sinne, thus theie reason:

*Where there is no condemnation, there is
no sinne.*

To the Saints there is no condemnation g;

Therefore in the saintes there is no sinne.

I aunswere vnto the Maior, where
there

of God his general iudgement.

there is no condemnation, there is no sinne vnto death. For the sinnes of them which are in Christ Jesus are venial, or pardoned, or blotted-out euuen as though they had never bene committed. Notwithstanding they are suffered to be in the godlie, yea and to assaile them sore, that they may continuallie beare in mind howe much they are bound vnto God, and stil seeke to please him whose helpe they stande alwaies in neede of. For *the flesh lusteth against the spirit* ^b, and, as the prouerbe is, *he is liuelesse that is fanklesse.*

And yet, who shal laie anie thing to the charge of Gods chosen ⁱ? it is God that iustifieth, who shal condemne? so that, there is no condemnation to the faithful, not because they are cleare from al contagion of wickednes; but for that their sinnes are not imputed vnto them.

For mans righteousnes, is Gods mercie ^k. *Bern. Super Cantic. ser. 23.*
Againe saie they: *Whosoever is borne of God, sinneth not* ^l.

But the saints are borne of God:

Therefore the saints do not sinne.

For the better answering this argument, it is to be considered, that *þ* saints haue à double generation, one à carnal of their earthly parents, *þ* other a spiritual, ^{The Answere.} ^{of}

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of God: according to the diuersitie wher-
of theie are carried diuersifie, partie with
humaine, and partly with diuine cogita-
tions. By the carnal generation, their flesh

^m Gal. 5, 17. lusteth against the spirit ^m; by the spiritual,
ⁿ Iam 3, 2. the spirite lusteth against the flesh: by the
^o Iam. 2, 21. carnal, they sinne in manie things ⁿ; by the
^p 22. &c. I. John 1, 8. spiritual, theie shewe their faith by their
10. works ^o: by the carnal, theie are sinners ^p; &
^q I. John 3, 2. by y^r spiritual, they abide in God, & auoid
9. sinne, because theie are the sonnes of God ^q.

^r Aug. Tom. 7.
^{lib. 2. de peccat.} that wherebie we are the sonnes of the flesh,
merit. &c. ca. 8. and of the world, and that wil come unto per-
fection, wherebie we are the sonnes of God, &
redeemed in the spirite. This made the same
John to saie, Deare lie beloued, now are we the
sonnes of god, but yet it doth not appeare what
we shalbe. What meaneth this, We are, and
we shalbe, but onelie that we are in hope, but
shalbe indeede? For afterwarde hee saith, wee
know that when he shal appeare, we shalbe like
him; for we shal see him, as he is. Therefore
we both nowe haue begun to bee like him in
this world because we enioie the first fruits of
the spirite; and are yet unlike him, through the
remnantes of the olde man. Then, so farforth
as we are like him, so farforth we are through
the regeneration of the spirite, the sonnes of
God:

of God his general iudgement.

God: but by howe much we are unlike him, by so much we are the sonnes of the flesh, and of the worlde. In respect of the one, wee cannot sinne: but in respect of the other, if we saie that we haue no sinne, wee deceiue our selues. and so Augustine.

Bernard answereth vnto the maior on this wise ¹, Whosoever is borne of God, ² Bern. in sepius sinneth not, that is, saith he, resteth not in ges. Sem. 1. sinne; or sinneth not, that is, it is so much, as if he did not sinne. Because sinne is not impused unto him.

Wherfore to conclude mine answere vnto this argument, I saie with Augustine ³ Aug. Tom. 7. & So long as through patience we hope for the lib. 2. contra E-redemption of our bodies, let vs never haue pisi. Parmen. the faces to saie wee haue no sinne; least that ⁴ cap. 7. arrogancie of minde, bee a most hainous of-fence.

Moreouer they reason thus, It is the commandement of God, Do this, that is, fulfil the commandements, and thou shalt liue v. ⁵ Luke 10. 28.

The saints doe liue, that is, in the eies of ⁶ Luke 18. 4. God they are blessed. ⁷ The Minor.

Ergo they fulfil the commandementes of The conclusion. God.

Hereunto I answere, first the argu-
ment is false. For it is no good reasō, They
should, therefore these doe keepe the com-
mandements;

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dements; or, they are commaunded to fulfil, therefore they do fulfil the lawes of God.

Secondly, the commaundementes are fulfilled two manner of waies; by Christ, and by our selues. By our selues we could neuer keepe them; and therefore Christ hath fulfilled the on our behalfe. For *(that that was unpossible to the lawe,* saith Paul

[¶] Rom. 8,

3. *x, inasmuch as it was weake, because of the flesh) God sending his own sonne in the similitude of sinful flesh, and for sinne, condemned sin in the flesh, that the righteousnes might bee fulfilled in vs, which walke not after the flesh, but after the spirit.*

Last of al vnto the minor, I saie, The saints do liue, but not through any righteousnes which they haue done, or for their keeping the Lawe, it is *by their faith in the bloude of Christ,* for so saith

[¶] Rom. I,

Gal. 3,

17. Pauly.

[¶] The Antecedent

Furthermore, they obiect, *The saints be righteous.*

The consequent.

Ergo they do not sinne.

If this argumēt be meant of the saints in heauen, it is true: but if otherwise, I denie the same. For the saints in this world be righteous, and yet sinners. Righteous, because God accepteth them for righteous; and righteous, not absolutelie, but in respect

of God his general judgement.

respect of other men. So was Noah righ-
teous, but in his generation ^a, and y^e Publi- ^b Gen. 6, 9.
cane righteous, but rather than the Phari-
sic ^a, and the spouse of Christ fairest, but ^a Luke 18, 14.
among women ^b. And so the saints in this ^b Sal. songe 1, 7
world before others, rather than the wic-
ked, among men, be righteous: but sim-
plie without al comparison righteous, or
without sinne they are not. For in that re-
spect God onelie is holie ^c; and there is (none ^c Revel. 15, 4.
good but one, even God ^d. For no man liueck, ^d Math. 19, 17.
that sinneth not ^c. ^e Eccles. 7, 22.

Who then is righteous? Euen hec, as I
said, whom it pleaseth God to accept for
righteous. Who most righteous? He that
hath the greatest faith, and doth least of-
fend. Finallie to omit the rest of their ar-
guments, thus they argue:

If the godlie do not obserue the command- The Maior.
ments of God, no man can fulfil them.

But the commandments of God may be The Minor.
fulfilled, because God prescribeth nothing to
be done of man, which is unpossible to be per-
formed; or in vane.

Therefore the godlie do obserue them. The conclusion.

How this argument hangeth together, Aunswere.
I wil not spende time to discusse: onelie
vnto the minor I saie, that the laws of god
are to be fulfilled. For both y^e Saints here-
after

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after being vnloaden from the burden of sinful flesh, shal ; and Christ in the flesh hath kept them, not transgressing the least precept, nor any iote of them. Notwithstanding that which hee was able to doe, man cannot do in this world: and yet are the laws of God prescribed to man, not in vane. Because manifold commodities do spring thereof.

1. For, first by the Lawe we gather how there is God. Because it is vnpossible, that those most true and certaine notices touching the difference of honest and dishonest thinges, expressed in the law, should either be knownen , or continue without the prouidence of some God.

2. Againe by the Law we may learne the disposition of God ; as that he is al righteous, al holie, merciful, true &c. For, seeing the seedes and sparcles of those virtues are in the mindes of man; and that it is vnpossible that the cause can be worter then the effect, it must needes be, that the virtues commended to men in the Lawe of God , and glitter somewhat in our nature, bee most gloriouslie, and singularly in God himself. Neither may it be doubted , but God by his Lawe doth shewe himselfe what he is: even as the civil laws of

of God his general iudgement.

of à countrie declare the inclination of
those men which made them.

Againe, by the Lawe of God we maie, ^{3.}
as in a glasse, behold to what end man at
the first was created, or in what à state
of perfection our first parentes Adam
and Euah were. For with such virtues
were they adorned, yea, and with such, af-
ter the state of this life, shal the saints of
God be endued withal, as the lawe exa-
meth: That is, both they did, and we shal,
both knowe God perfectlie, and serue
him zelouslie, and loue him and one a-
notheer faithfullie, hartelie, and blessedly.

Againe, by the lawe we may see howe
filthilie we are polluted, and defiled with
sinne. Wherefore he that would knowe
y manifold spots, wrinckles, and corrup-
tion of mans nature, let him go vnto the
looking glasse of God his lawe, and he
shal easilie perceiue in the mind, à darke
ignorance of God; in the wil, à declining
from and loathing of true religion; in the
heart vicious affections; & in al the mem-
bers, an horrible deformitie.

Againe, by the Lawe we may knowe ^{5.}
what an ouglie, filthie, and abhominable
thing, sinne is. For saith Paul f. ^{I knewe} ^{Rom. 7,}
^{not sinne, but by the Lawe. For I had not} ^{7.}
H. known

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knownen lust, except the lawe had saide, Thou
shalt not lust.

6. Againe, by the Lawe we are brought
24. vnto Christ. For the Lawe, as noteth Paul
25. g, was our pettie schoolemaster vnto Christ,
26. that we might bee made righteous by Fasch.
But after that faith is come, we are no longer
under a scoolemaster. For yee are al the sons
of God by faith in Christ Iesus.

The office of a pettie-schoolemaster, or
of an Vsher, as we cal him, is to teach; to
reforme manners; to correct; and to bring
vnto an head-master. Al which the Lawe
doth. For first it teacheth what God is,
and of what disposition; and what we
ought both to do, & to leaue vndone. Se-
condlie, it is a rule for the directing of our
life. Thirdly, it correcteth, when it de-
nounceth y^e wrath of god against the vn-
penitent, and condemneth. And last of al,
hauing laid-open the abomination of
sinne, and the anger of God, it bringeth
vs vnto Christ y^e headmaster, that of him
we maie learne howe to pacifie the wrath
of his almighty father.

7. To conclude (for who is able to recite
al the benefits which it bringeth!) by the
Lawe of God, both euerie priuate man
may learne howe to leade a godlie life; &
euerie publike person howe to governe
aright;

of God his general iudgement.

aright; and euerie state , condition , and calling of men , how to please God . For the cause of al enormities both publike & priuate , is the neglect or forgetting of the holie commandements of the Lord .

C A P . 16 .

Whether the saints in this worlde endure greater affliction, than other men ; and whie they do so.

THus, I trust it is euident that the saints deserue their troubles , because theie are sinners .

But some wil yet againe obiect and saie , they deserue not greater troubles in this word, because they are not so egregi- ous offenders, as others be .

Of which their obiection it must fol- low, that if they haue more miserie , and yet deserue greater mercie ; that God is both partial in iudging , and not al holie for fauoring the wicked . But this is an in- tolerable reproch against the maiestie of god . For it is none hard matter to proue, that neither the wicked haue more fauor; nor the godlie deserue lesse troubles, than they do suffer .

For , touching the first point , who are more afflicted , I praic you , theie

H 2 whose

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whose soules doe triumph with ioie,
though their bodies do smart; or they ra-
ther whose bodies be at ease, and their
minds tormented? they whom God doth

Heb. 12, 6. scourge of loue a, or they whom he spa-
reth of hatred? they which in fewe things

Wisd. 3, 6. b, or they which many waies c, are puni-

Wisd. 12, 22. shed? they which fauorablie are forsaken

Isai 54, 7. for a little while in this world d; or they

8. which both now in this life seuerelie are,

Math. 25, 41. and in the time to come shal euerlasting-
ly be tormented e?

Againe, what troubles suffer the godlie,
but the wicked are made to feele y same?
Is it pouertie? The wicked are poore. Is it
sickenesse? The wicked be diseased. Is it
imprisonment? The wicked haue not
their libertie. Is it vnnatural deathes? The
wicked come vnto them.

But not so manie wicked men are
poore, as godlie. Who shal be iudge? shal
magistrates? They wil faie; for one god-
lie man that is poore, they are troubled
with twentie wicked; some through vn-
christines, some through idlenesse, some
through falsehooode. Which vices no
godlie man but doth detest. And there-
fore in reason there must bee moe of the
wicked, thā of y godlie in a poore estate.

But not so manie wicked are sicke as
godlie.

of God his general iudgement.

godlie. Who shalbe iudge? shal the learned Physicians? They wil saie, for one godlie person that is sicke, they are troubled with twentie wicked; some through dronkennesse, some through gluttonie, some through incontinencie. Which vices no godlie man but from his heart doth abhorre. And therefore moe of the wicked than of the godly diseased.

But not so manie wicked are imprisoned. Who shal be iudge? shal the judges of realmes? They wil answere; for one godlie man they sende twentie wicked vnto the iayle, some for polling, some for roaging, some for quarreling, some for periurie, which vices the godlie wil not defile themselues withal. And therefore more wicked, then godly imprisoned.

But not so many wicked come to vnnatural ends, as godlie. Who shalbe iudg? Shal common experience? That must needes declare, that for one godly person an hundred come vnto euil ends, some for thefte, some for murther, some for treason, some through desperation. With which vices the godlie wil not be stained for al the goods in the world. And therefore mo of the wicked than of the godlie doe come vnto vnnatural ends.

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On the other side, what prosperity hath God promised, for this life, but the godlie enjoy y^e same so wel as the wicked? For riches, they are welthie, for health, lustie; for power, mighty; learned for knowledg wise for experie^ce, honorable for calling; for fame renoumed, so wel as they. Yea, but al the godly are not such. Neither be al the wicked: But moe wicked yet than godlie be such. Howe canst thou tel that?

Eccles. 9, 1.

2. *mā knoweth either loue or hatred, al things come alike to al: and the same condition is to the iust and to the wicked; to the good and to the pure, and to the polluted, & to him that sacrificeth, & to him that sacrificeth not: as is the good; so is the sinner, he that sweareth, as he that feareth an othe. But doe the wicked more florish? Let them assure themselues they haue their reward. And haue y^e godly lesse prosperity? They are to reuiue their spirites through consideratiō that a time wil come, when they shal fully be cōf*

Luk. 16, 25. *ted, and the vngodlie tormented h.*

Againe, be it that they find lesse fauor, & moe troubles in the world, not for manifest wickednes, but through the malice of Sathan and his mēbers, than the wicked doe: yet are theie punished, as vniustly of man, so iustly of the Lord: and that, both be-

of God his general iudgement.

because he exacteth à greter righteousnes of them than of other men, which he fin- deth not, & also looketh for more thank- fulnes for his extraordinary benifites cō- ferred vpon them, and they yeeld it not.

CHAP. 17.

Where the bodies and soules of men are
vntil the daie of iudgement.

SEEING nowe à general iudgement shal ensue; what becommeth of bodies and soules vntil ý daie of iudgment? wil some say. Touching the bodies theie are dead, without any , either sense or feeling at al vntil the last daie, & abide in their places^a, ^{2. Esd. 2. 16.} if theie were neuer buried, & in the graues, if theie were cōmited to the earth. But the houre shal come in which al that are in the graues shal heare (Christ) his voice ^{b. Ioh. 5. 28. 29.} And theie shal come foorth &c. and such al- so as haue beene either devoured of beastes, or consumed of fire, or drowned of waters, or any way dead since the beginning of the world, theie altogether in a moment in the twincing of an eie shal arise ^{c. Aug. som. 9. lib. de vanis. sec. cul. cap. 3.}

But whie reasteth the bodie, and goeth not presently with the soule either vnto joie or paine? It is because neither the

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sins of al y^e wicked, are yet perfectly ripe; nor the number of the faithful fulfilled. For neither the wicked which haue died since the beginning of the worlde shal preuent those which are to come vnto them in extreine tormentes: nor any of the godly enioie perfect happines vntil y^e whole nūber of y^e faithful com together.

Whie shal the bodie arise at al? The reason is easilie giuen. That whole man may be rewarded according to his deserts: y^e is, that as neither the soule without the bodie did anie thing: nor the body without the soule while it was aliue: so both bodie and soule together maie receiue ei-ther the reward of wel doing, or the pu-nishment of sinne. For, we blasphemē with the mouth; we pray with the mouth; we praise God with the mouth. We are wanton with the bodie; and we are chast with the bodie. Wee pil and poll with the hand: and we gine almes

^a Cyril Catech. 18. with the hand. &c. Seeing then, saith Cyril, the bodie is a doer in al things, it shal reapē the fruit of his labour in the time to come.

But some wil say, How are the dead raised

^b 1 Cor. 15, 35 vp? and with what bodie come theiē foorth?

36. O foole, that which thou sowest, is not quickened, except u die. And that which thou so-

37. west, thou sowest not that bodie that shalbe, but bare corne, as it falleth, of wheate, or of

some

of God his general iudgement.

some other. But God giveth it a bodie at his pleasure, euen to euerie seede his owne bodie. &c. So also is the resurrectiō of the dead. The bodie is sowne in corruption, and is raised in incorruption; It is sowne in dishonor, & is raised in glorie; it is sowne in weakenes, & is raised in power; It is sowne a naturall bodie, & is raised a spiritual bodie. Wherbie it is euidēt howe the same bodie in substance which we haue, but not in qualitie shal arise. For the qualities shalbe changed of the same. Hereunto Cyril beareth witnes when he saith f; *This bodie shal arise, but not subiecte to infirmities, yet this same verie bodie, being transformed into an incorruptible body.* ^{f Cyril. Catech. 18.} Euen as iron burned in the fire, becommeth fire. But more than so as the Lorde rising knoweth best. This body than shal arise: but not remaine as it is, but be eternal. It shal not stand in neede either of meat to live withal, or ladders to climbe by: for it shal be some spiritual. A certaine glorious thing (it shalbe), such as sufficientlie for the worthines of the same canot be expressed. The righteous shal shine as the sunne, as the moone & as the brightnes of the firmament. And God foreseeing this incredulitie of man, hath givēn to smale wormes bright bodies in the summer that therebie there maie shine, to make men by apparent thinges to beleue that

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which through hope we looke for. For he that can performe a part, can also accomplish the whole; and hee that hath made a worme to shine with cleerenesse, can much more make the iust to be glorious. So then we shal be raised hauing eternal, and all like bodies: but he that is righteous shal receive a celestial body, that he maie accompanie the Angels; and he that is wicked shal take an eternal bodie, by which he maie suffer the punishment of sinnes, and burne in fire, and yet never be consumed; so Cyril.

This being spoken of the place of the bodie, and resurrection of the same, I wil nowe shew what I thinke concerning the places where the soules are, had I recited the fundrie opinions of diuerse men touching this matter. For great varietie of iudgements haue beeene here-about. The Pharisees haue one opinion, the Dormitans an other, the Papistes another, the fathers another; and the purest writers of our time, another.

For the Pharisees they thought that the soules of the good had no certaine abiding place, but passed from one bodie unto another until the day of the generall resurrection.

The Dormitans they thought the soules haue a certaine place, where it is either in

heauen,

Opinion of the
Pharisees.

S.Boënius de
moribus Genit-
um lib.1.or in
2 part of the
Fardle of faci-
ons, Cap.4.

of God his general iudgement.

heauen or hel theie shew not, where theie ^{Opinion of the} sleep vntil y day of iudgement h. The Pa- ^{Dormitans.} pists saie before the death of Christ there ^{h M. Calvne in} were foure places for y soules, to wit, *Hel the immortali-* ^{his treaize of} *Lymbus puerorum, Purgatorie, and Lymbus iie of the soule:* ^{and I. Chardon} *Patrum.* *Hel, as saith Iauel i, is the lowest* ^{in his sermon of} *place, & there such as are damned for actual* ^{the 2. comming} *and mortal sins, are in torments.* *Next aboue of Christ,* ^{of} *that is Lymbus puerorum, which is à place for* ^{Opinion of the} *infants, that died either uncircumcised be-* ^{Papistes.} *fore the comming of Christ, or unbaptized af-* ^{Iauel Philes.} *ter his resurrection.* *Next aboue that is Pur-* ^{Chri.p.8. Tract.} *gatorie, à place where such are to be purged* ^{4. de felicit.} *as haue not sufficientlie repented in this life.* *Next aboue that Lymbus patrum, where the* ^{Christ. cap.3.} *souls of such as died godli abode in peace, &c.* *Which Lymbus Patrum, as testifieth Dio-* ^{k Dionys. Car-} *nysius Carthusianus* ^{thus. Col. de iud.} *out of Bonauenture, was also called Abrahams bosome, & Hel. It* ^{Animarum} *was called Hel both because it was inferior,* ^{Art. 15.} *and also for that after à sort it was à place of* *miserie. It was called Lymbus, because the* *punishment of lacking was there. And it was* *called Abrahams bosome, for that there was* *an expectation of glorie. And of this opinion is* *Petrus de Tharamasia, Richardus de media* *Villa, and Thomas de Herfordia. So Dio-* *nysius Carthus. Which foure places, saith* *Iauell i, doe continue yet, and haue their* ^{1 Iauellus in the} *situacion, albeit the fourth which is the hiest foresaide placee*

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is quite *empirie* (hel is so ful by like thorough Papistical delusions). And with this fellow agree those vnholie fathers of the late general Councel holden at Trent in al points in, sauing that theie make no mention of *Lymbus puerorum* at al; espieng perhaps that alreadie theie haue set moe places beside, than theie can by anie good reason, or Scripture defend.

^{¶. Catech. Tri-}
^{dent. upon this}
^{art. of the}
^{creede. Descen-}
^{dis ad inferos.}

Opinion of the
Fathers.

^{¶ Irenæus ad-}
^{uersus hæreses}
^{Valent. &c. li. 5.}

^{¶. Irenæus lib.}
^{5. not far from}
^{the beginning.}

Furthermore, the fathers theie haue had their opinions. As Irenæus, who seemeth to thinke, as in the ende of his booke appeareth [¶], that the soules soone as theie leaue their bodies goe not presentlie either vnto ioie, or paine; but are kept in a secrete place against the daie of iudgemēt: agreeing therin verie much with the Dormitans aboue mentioned. In this error also was Pope Iohn 20. But one of these, which was Irenæus, seemeth not to be throughtly resolued in this point. For in another place of the foresaid booke, he hath these wordes [¶]: *Wherfore the Priests, who are the disciples of the Apostles, theie say that such, as are translated, are translated thither (For Paradise is prepared for the iust, and spiritual men, whereinto when Paul was carried, he heard words that cannot be uttered, as touching vs at this present) where they which are translated do abide euē until the*

com

of God his general iudgement.

consummation beholding incorruption. And the other, to wit, Pope Iohn the 20. of that name, was enforced by K. Philip of France, surnamed the Faire, at the sute of the diuines of Paris, to recant his error in ^{P. Iohann. Gerson} à soleme and publique audience, as wit- ^{serm. de Pas-} nesseth Gerson p. Other fathers, as Chry- ^{chase.} sostome and Augustine, according to the diuersitie of times, haue conceaued diuerslie of this matter. For touching the soules of good men (for I saie nothing of the soules of the wicked, because genera- lie al men, the Dormitans, and Atheistes onelie excepted, do holde that theie are in hel) in respect of the time frō the crea- tion vntil the death of Christ, theie think theie were in one place, name lie in the lower partes q: and in respect of the time from his death vntil his second comming in glorie, theie iudge theie are in another, euen in heauen r. One opinion whereof is of al good men to be abhorred; the o- ther no Christian but wil defend. For touching the former, did theie al, I meane the Patriarches, and Prophets, our forefa- thers, eate the same spiritual meate, and drinke the same spiritual drinke, which we doe? were theie saued by the same hope; iustified by the same Christ; redee- med with the same blood; sanctified by the

^{q. Chrys. hom. 4.}
ad Marcum.

^{Aug. quest. v. 1.}
et noui Testa-
menti quest. 121

^{r. August in Io-}
an. Tract. 40.

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the same spirite, y^e we are; yea, were theie
as doubtlesse theie were, as good, as ze-
lous, as holie, as righteous in al respects as
we, & yet shal we thinke, that God wold
be lesse fauourable to them than to vs; &
receauue vs forthwith into his euerlasting
kingdome, and let them remane either
thousandes, or manie yeeres, or anie time
at al, either in dead bodies miserablie, as
the Pharisees thought; or in a dead sleepe
vnsensiblie, as the Dorimitas taught, or in
Lymbo vncomfortablie, or piteouslie in
Purgatorie, as y^e Papists would persuade,
or in an out-corner not happily, as some,
or in y^e lower partes wretchedlie, as other
fathers gaue out? No, rather think we, that
as now the faithful doe: so then y^e godlie
did presentlie, and directlie, and with-
out anie stopping, & staieng ascend vnto
their masters ioie. And their other opiniō
is to be beleueed & defended, as y^e which
al the godlie and best learned of this age
haue embraced, as consonant & agreeing
to the holie Scripture: of which I wil a-
leage the testimonies of one or two. For

*Judgement of
the late writers*

¹ D. Henrie Bullinger in his 32. Sermon upon the Apost. p. 90. saith M. Bullinger s: *Where be the soules of the that are slain for the word of God shewed unto vs? under the altar. The altar is afterward in the 8. chap. set in heauen, before the throne of God. Therefore the soules of al saints are*

of God his general iudgement.

are in heauē before the throne of God, which was also signified before in the type of the 24. elders. The Lord hath said also, where I am, there shal my servant be likewise. But the Lord is in heauen: therefore the soules of the faithful, whose bodies haue bine slaine, or buried without slaughter, be nowhere els but in heauen. And afterwarde within three or foure sentences he saith: For like as theosome of Abraham is called the receptacle, & hauen of saluation, into the which the soules of them be receaued which had the faith of Abraham: so do we understand the altar to be a place of blessednes in heauē, wherin they rest, which with true faith haue acknowledged Christ the altar, propitiation, sanctification, & satisfaction &c. Under this altar was gathered the faithful martyr Abel: under this altar are gathered as manie as haue died since that time for religions sake: and under this altar shal al be gathered hereafter, as manie as enter into glorie with Christ throḡh sundry tribulations in bearing of the crosse. Hitherto Bullinger. And D. Chytreus t: This is the ^t D. Chytreus rest of the holie soules, which are dissolved frō in 6. cap. Apoc. the bad of their bodies. It is not an idle rest, or a certain dead sleep, as manie do faine the souls of the dead together with their bodies to sleep until the last iudgmēt: but it is a tranquillitie a ioie, and a peace of that conscience which hath

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bath finished the labours of the warfar which it susteined in this world with the Dinel, the flesh, and the world, & now enioieth the compaie of the celestial Church, and resteth, yea & reioiceth sweetlie in the Lord praising his goodnes with hie commendations. That treatise also touching the immortalitie of the soule written by the reuerend father M. John Caluine, is altogether to the confirmation of this matter.

The testimonies
of the Scripture

^{1.} *Wisd. 3,*

^{2.} *Reuel. 14,*

^{3.} *Luke 16.*

^{2.} *Luke 23.*

These late writers agree with the ancient Doctors; and both with the holie Scriptures. For the soules of the righteous are in the handes of God, and in peace, saith the wise man ^{1.}; theire rest from their labors, saith à voice from heauen ^{2.}. Which hand of God, and rest in other places also is called *Abrahams bosome* ^{3.}, & *Paradise* ^{2.}. Therefore the soules of the righteous vntil the daie of the last and general iudgement, are in Abrahams bosome, euen in Paradise, where theire haue from the beginning; and shal vnto the end of the world enioie, though not perfect, yet unspeakable happines. There euerie of the saints hath his seueral robe, but shal not be clothed with double robes vntil we put the on too for compaie, saith Ber. a. The 1. robe is the felicitie and rest of the soules: but the 2. shal be the immortalitie, and glorie of the bodies.

E I N I S.

^{1.} *Bern. in festi-
uis. omniū sanc-
tū. serm. 3.*

